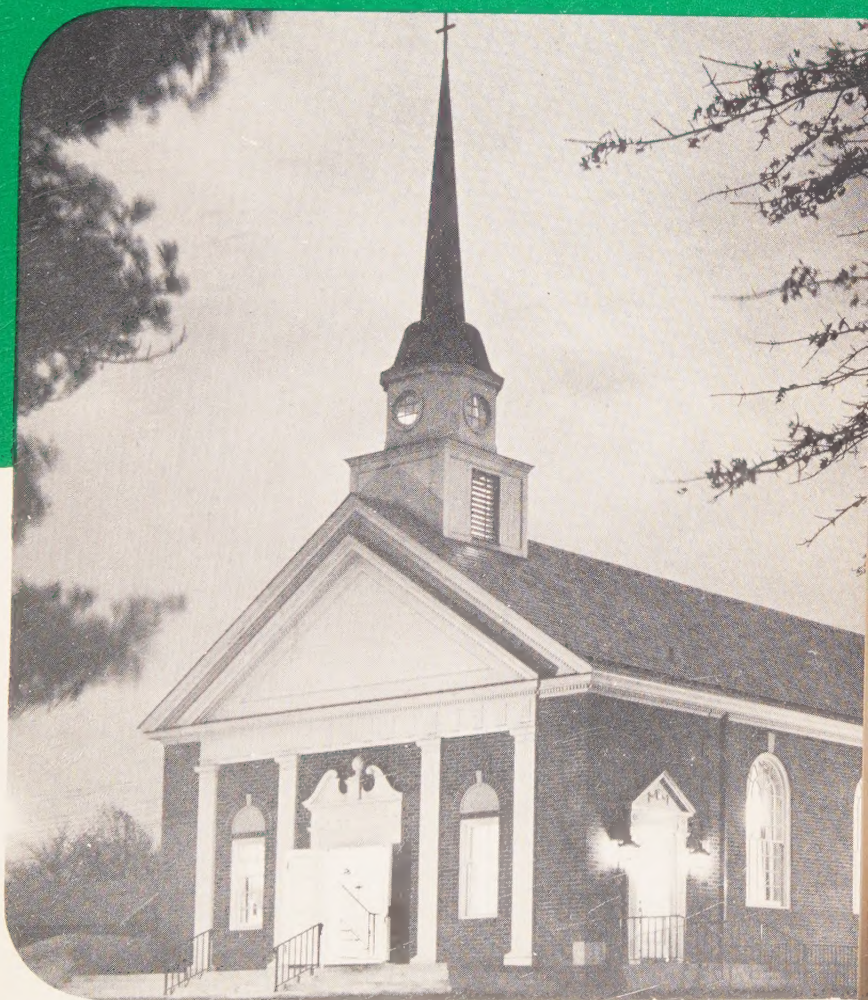


The LUTHERAN



"LET YOUR LIGHT SO SHINE . . ."

Church at night symbolizes Gospel message

V.34-
35.1
1952

Jesus Did That For Us

MY TWO BOYS were seated beside me as I read from *Bible Stories for Children*. The Easter season was approaching and they had asked me to read one of their favorites about Jesus and the Cross.

Always deeply moved by this story, they listened completely absorbed in the events about which I was reading. When I had finished, Harold asked, "But, Mother, Jesus was almighty. He could have saved himself from those bad men and the Cross, couldn't He?"

"Yes," I explained, "He could have, but He did not want to. He died for your sins and my sins, that we may all have the chance to go to heaven some day—that is, of course, if we have faith in Him."

"You mean, Mother, Jesus let those men make fun of Him and hang Him on the Cross, and that He died—all so our sins could be forgiven and we could be saved?" questioned Harold.

"That is what Jesus did for us," I told him.

Harold was very quiet for a short time as he studied the picture of Christ on the Cross that accompanied the story.

"I've heard this story often before but until now I didn't quite understand just why Jesus died," he said. Then he added "Now that I do, it seems too good to be true—that Jesus did all that for us."

Then up spoke Bobby who had silently been taking in everything we had said.

"That's the best part about Easter," he told us. "It seems too good to be true, and yet we know it is true."

—KATHERINE BENION



The LUTHERAN

News Magazine of the United Lutheran Church in America

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COVER PICTURE. Brightly lighted windows and open door of the Church of the Ascension, Baltimore, Md., represent the eternal Light which the church has to offer in a dark world.

THE CHURCH IN THE NEWS

Protestants win in Wisconsin

The school in Lima, Wisconsin, is listed as the Sacred Heart parochial school in the records of the Roman Catholic diocese of LaCrosse. The seven teachers are nuns. The building is owned by the church.

The state of Wisconsin has the Lima school listed as a public school. Protestant parents are required by law to send their children to it. Last year the state and county paid \$24,860 on the school's expenses. The church-state connection has existed at Lima since 1939.

But this month there won't be any check from the state treasury. The Lima school and 13 others in Wisconsin have been cut off from state support by order of the state school superintendent, George E. Watson. The ruling came in response to a petition from "the Bill of Rights Committee" organized in Milwaukee by the Lutheran Men of America.

Opinions

The 14 schools supported by public funds are "under the domination of the Roman Catholic Church," the committee says. "At Lima the issue is whether the Catholic church has the constitutional right and the moral right to—by force of its majority—compel non-Catholics to send their children to a school that is public in name . . . but Catholic in reality," said Carl Swenson.

An angry reply from Catholics to the Watson school ruling charged that in some places "Protestant hymns are sung regularly in school programs," Protestant Bibles "are distributed on public school premises with the approval of the school authorities," and high school baccalaure-

ate services "are held in Protestant churches." When will the state cut off financial aid to schools where such things are done, asked the *Catholic Herald Citizen*, official publication of the Madison and Milwaukee dioceses.

Battle of the books

Catholics in the U.S. were hurt hard by Paul Blanshard's book, *American Freedom and Catholic Power*, which unexpectedly became a best-seller soon after publication three years ago. Blanshard followed up last year with another, *Communism, Democracy, and Catholic Power*. In between times he has lectured up and down the U.S. against the Roman Catholic campaign to "win America."

Effect of the Blanshard books and lectures is to strengthen fears of Protestants that Roman Catholics aim to take away their religious liberty. Some Roman Catholics, too, have been shaken in their confidence in their church.

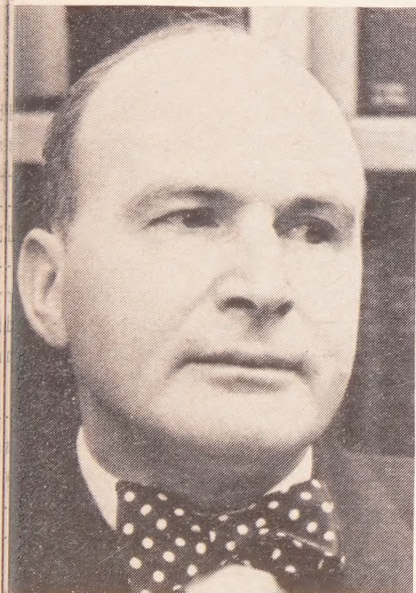
Last week a Roman Catholic writer let loose a counterattack. James M. O'Neill's *Catholicism and American Freedom* (Harper's, \$3.50) went on sale as an answer to Blanshard. From colonial days Roman Catholics have been loyal to American democracy, asserts Prof. O'Neill (of Brooklyn College).

O'Neill accuses Blanshard (formerly a Congregationalist minister) of "unsupported assertions, inaccurate interpretations, the apparent absence of information, the offering of inept remarks of individual Catholics as official Catholic doctrine, and the repetition of charges that have been answered again and again."

It isn't likely that Blanshard disciples will be convinced by the O'Neill reply.

Catholic on the Protestant side

Thomas Sugrue is an unhappy Roman Catholic. As a New England Irishman he has been dismayed to find himself a second-class citizen in an Anglo-Saxon Protestant country. He wants religion to be a bond holding men together instead of sharply dividing them.



THOMAS SUGRUE
Off the path

But his own church, says Sugrue, is mostly to blame for the situation. In a new book published March 19, *A Catholic Speaks His Mind* (Harper's, \$1) he explains himself in greater detail than in the articles appearing earlier this year in the *Christian Herald*.

In America, says Mr. Sugrue, the Roman Catholic Church "has been used as a vehicle for the social, economic, and political ambitions of certain immigrant groups from Europe . . . bent on building themselves from identification as poor foreigners to recognition as middle-class Americans."

The result is that "we are becoming so thoroughly disliked for our perversion of Catholicism to an overambitious Americanism that from now on anything—anything at all—can happen." Catholicism in the U.S., says Mr. Sugrue, is "inclined to use its membership as a paranoid pressure group, threatening anyone who so much as criticizes the way it ties its shoelaces."

The church shouldn't have anything to do with social problems, advises Sugrue. It should concern itself solely with bringing people peace and security in their inner life.

Sugrue's critics

Roman Catholic periodicals were not impressed by the Catholic who "speaks his mind." Mr. Sugrue "disqualifies himself from speaking as a Catholic since he fails to speak like a Catholic," said the Jesuit weekly, *America*. Some of his opinions "give a definite impression of being directly contrary to Catholic teaching. Whatever else the cure for bigotry may be, it is not appeasement."

America recognizes that "there is a great need for the promotion of inter-faith co-operation and amity," but does not "expect Protestants or Jews to dilute their theological teachings to achieve that objective," and says "it is equally unthinkable, and unnecessary, for Catholics to destroy their doctrinal position in promoting good will."

Commonweal, a Roman Catholic laymen's magazine, said "it almost seems that Thomas Sugrue on his own has laboriously re-invented Protestantism." It would have been a good idea, says *Commonweal*, if Mr. Sugrue "had clearly stated that his theology, by Catholic standards, is somewhat off the beaten path."

Segregation statement postponed

There was difference of opinion in the

general board of the National Council of Churches last month on whether race segregation is "a denial of our Christian faith."

A 3,500-word statement which was up for adoption declared that "we cannot be true to our Christian faith and practice segregation at the same time." Some spokesmen from states where segregation is required by law protested that "you can't say that a man obeying the law is not Christian."

The board voted 27 to 15 to postpone action until its June 11 meeting.

A Negro delegate, Mrs. Abbie Jackson of the African Methodist Church, said delay in action "would let down large numbers of our people." Dr. John S. Land of the Presbyterian Church U.S. said the race problem can best be solved through "patient, courageous, and loving endeavor." Statements do more harm than good, he argued.

Unitarian women leave NCC

No women of the Unitarian or Universalist churches had been put on the board of managers of United Church Women, a department of the National Council of Churches in the U.S.A. They are not eligible, according to the Council constitution which restricts membership to churches which confess faith in "Jesus Christ as divine Lord and Saviour."

The Unitarian women have been "expelled" because of their unorthodox belief, *The Christian Register*, Unitarian magazine, reports. They have decided to take their General Alliance of Unitarian Women out of the United Church Women, since their representatives can't be on the board of managers. When United Church Women was an independent interdenominational organization, before becoming part of the NCC, the Unitarian group held membership.

"Expelled" is too strong a word to use in describing what happened, said the NCC general secretary, Dr. Samuel McCrea Cavert. The only question was whether Unitarian women are eligible for election to places on the board of managers of the women's department. The NCC general board agreed they are not.

Niemoeller argues against rearmament

From coast to coast Dr. Martin Niemoeller is telling Americans about what he thinks will happen if Germans are enlisted in the armies being organized to defend western Europe against a Russian attack.

In Omaha Dr. Niemoeller said rearmament would widen the gulf between West Germans and East Germans. In Denver he said the Russians would conscript 10 East Germans in their labor forces for every West German who goes into a West European army. In New York he said, "a single word has caused the world to lose hope. That word is Hiroshima."

Many people in the Russian zone of Germany want West Germans to rearm because they think this will bring on a war which will set them free, explained Dr. Niemoeller. But things "would come out in quite a different way." Another war in Europe "would not be survived by any European nation."

While the famous German preacher toured America, German Protestant leaders at a meeting in Berlin turned down Niemoeller's proposal that a special synod meeting be held to act on the rearmament question. Some leaders wanted a church statement endorsing rearmament. "There is no divine order which makes it impossible for the Christian conscience to agree to a German defense contribution," was said in a resolution signed by Protestant bishops of western Germany.



THIRD-GENERATION UNDERWOODS

Korea's best friends

Koreans appreciate Underwood family
Koreans never had any better friends
in a family of Presbyterian mission-
aries, the Underwoods. The first, Dr.
Horace Grant Underwood, had been the
first American missionary in Korea and
published Chosen University in 1885.
Koreans tried to honor him by erecting
a statue in his memory, but Japanese
soldiers tore down the first statue in 1942,
and North Koreans destroyed a second
in 1950.

This month Koreans were planning a
statue for the second-generation Under-
wood, Dr. Horace H. —, who was his
father's successor at Chosen and served
until Japanese drove him out in 1941.
In 1945 he, his wife, and their three sons
went back. His wife was killed by Com-
munists in 1949, and he died last year
in Pusan.

The three sons are carrying on the Un-
derwood tradition. Two are U.S. Army
lieutenants and serve as interpreters in

the truce negotiations at Panmunjon.
John (see photo, center) is one of a hand-
ful of American missionaries now at
work in South Korea.

There were two thousand Presbyterian
churches in Korea before war began in
1950. They had about 680,000 members.

Russians aren't the real enemy

Dr. O. Frederick Nolde had spent the
winter in Paris where the United Na-
tions assembly was in session (see page
17). When he came back he had ideas
that aren't orthodox according to the
usual opinions headlined in U.S. news-
papers and orated in Congress.

Dr. Nolde expressed his opinions in
mid-March at a conference of U.S. mem-
ber churches of the World Council of
Churches. Americans are getting so deep
in a "hate Russia" state of mind that we
might refuse to make a settlement even
if Russia gave up its police-state meth-
ods, its infiltration of other countries, its
false propaganda, Dr. Nolde said.

"If we are to capture the moral initia-
tive which alone can prevent war and pro-
mote peace, we must seize every oppor-
tunity by word and by deed to hasten the
day when reconciliation will be the dy-
namic force in international relations,"
he said.

"Our real enemy is not the Soviet gov-
ernment," said Dr. Nolde. "The enemy
which can devastate and overpower us
is to be found in human want, homeless-
ness and suffering of refugees, social
degradation, racial discrimination, im-
perialistic pride and selfishness."

Recipe for peace

"The cup of cold water" which Chris-
tians are supposed to give people in need
can be "our most effective contribution
to setting a confused and drifting world
on its right course," Dr. Nolde told World

Council churchmen. But our gifts to the needy must not be offered as "raw materials for our defense program."

If we "rise to heights of technical and economic assistance, and the promotion of respect for human rights from altruistic motives—in brief, if mercy and justice are given unrestrained expression—we shall be able to launch a dynamic peace offensive, and propaganda for the cause of freedom will take care of itself," said Dr. Nolde.

To clear the decks for real peace effort, said Dr. Nolde, Americans must abandon their own "domestic totalitarian procedures by which we seek to combat totalitarian subversive practices. We must rid ourselves of scare propaganda, iron curtains, and insidious loyalty pledges. Un-American activities must be opposed, but they must be opposed by American and not Soviet methods."

Big month for church offerings

April and December will be the im-

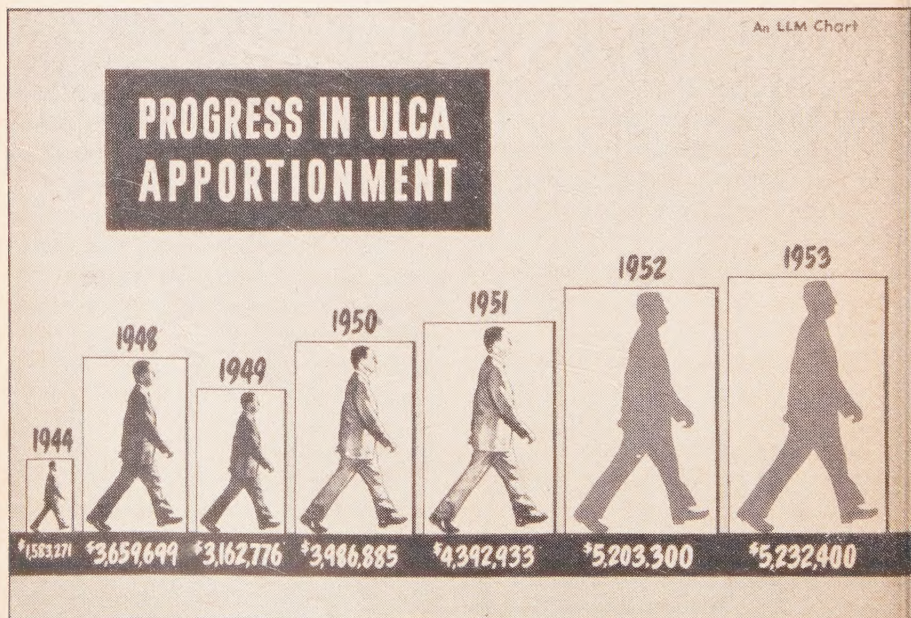
portant months in determining whether the United Lutheran Church will meet its \$5,203,300 apportionment goal this year according to Mr. Henry Endress, ULC stewardship secretary.

The goal is higher than any the church has ever reached before (*see chart*). If it is met in full there will be money available for expansion of the church's program of establishing new congregations, payment of more nearly adequate pensions to aged ministers, and other "specials."

Offerings for the ULC apportionment in the first two months of 1952 were 2 per cent higher than in 1951. Total reaching the church headquarters in New York by March 20 was \$396,590. This is a slow start toward the \$5 million goal—but a better start than last year.

Palm Sunday and Easter offerings are usually the highest of the year. If substantial amounts are put in the "red" side of the envelope, marked FOR BENEVOLENCE (in congregations using the two-

An LLM Chart



rt offering envelope), prospects for meeting the church's budget in full this year will brighten up considerably.

Germans, Austrians help others

Since the war the churches of Germany and Austria have existed on the help given them by churches in other lands. They still need aid, especially in dealing with the huge refugee problems.

But this spring the churches in both countries felt the time has come for them to try to do something for others. A contribution from German Protestants for refugees outside their own country was sent to the World Council of Churches. Churches in all sections of Germany had part in gathering the offering.

"It is an expression of gratitude for the aid which Germany and German Evangelical Christians received during the past years from foreign churches," said the letter accompanying the gift. "It will give proof of the growing consciousness of responsibility among German Protestants for the distress of refugees beyond the German borders."

Lutherans of Austria—about as hard as people anywhere—had found sufficient reserve funds this spring to make a "thanksgiving" contribution to the still poorer Lutheran churches of Italy.

Chaplains can't come back

A U.S. Air Force chaplain, Lt. Col. John F. Smeltzer, applied last Nov. 14 to be released from military duty so he could return to his congregation (Reformed, Lancaster county, Pennsylvania). He had served as a chaplain for a long period during World War II, and was called again for service a year ago. His congregation petitioned that he be released from his post on Okinawa.

"We have many vacancies in our pres-

ent table of organization for chaplains, and the spiritual needs of our servicemen must be given priority," said an Air Force spokesman. "We hoped for an increase in chaplain recruiting, for so far it is not in evidence."

The U.S. Navy announced last month it will begin direct recruiting of students in theological seminaries for commissions as ensigns in the Naval Reserve. Men 19 to 29 years of age who are now in seminary may apply for appointment. They will be eligible for immediate commissioning as lieutenant, junior grade, upon graduation and ordination.

And so forth

Prospects are brightening for a merger of three Presbyterian churches in America—the U.S.A. (Northern), U.S. (Southern) and United Presbyterian. A commission of 60 members representing the three churches voted unanimously on March 14 to submit their merger plan to general assemblies of the churches next year.

Press run on the 950,000 first-edition copies of the Revised Standard Version, a new American Bible translation, started in late March in three large printing plants. Production of the huge edition is the biggest book printing assignment ever undertaken anywhere.

Christians came out against prohibition in Egypt last month. They opposed a bill banning the import, manufacture, sale, and consumption of alcoholic drinks which was introduced into the legislature. Since Moslems are forbidden by the Koran to drink, the bill was directed against Christians and foreigners. Use of wine in the communion would be stopped by the proposed law. Christians said prohibition would restrict their religious liberty.

World News Notes

Russia asks for peace with Germany

The way the Russians seem to have things figured out, the West Germans are about ready to join up with western Europe in military defense against Soviet aggression. Something drastic must be done to stop it.

Russians in mid-March offered what seems like the most serious bid they have made since the war to let an all-German government be formed, to permit this new government to have an army, and to withdraw from Germany the occupation armies of the victor nations.

Western allies have inspected the new offer skeptically, but show plainly that they consider it very important. Russians may be trying to pull the West into long, pointless peace talks like those in Korea. After weeks or months of talking, they may suddenly walk out and go home. But, instead of that, they may have decided the time has come to get into a new relationship with a world that is steadily consolidating and arming against them.

"The Atlantic Powers are filling the European vacuum into which it had been Russian policy to spread itself," says the *London Times*. "Russia may feel that nothing more is to be gained from the present pattern of Europe, and that only by a fundamental alteration of the balance of power can her policies stand further chance of success."

Real race problem

Most vicious race segregation in the world is in South Africa, where two and a half million whites (descendants of the Dutch who settled there 300 years ago) rule with a rough hand the eight and a half million colored people. The situation has steadily worsened since Dr.

Daniel Malan (formerly a Dutch Reformed minister) became premier in 1948.

Some dark-skinned South Africans had a right to vote, according to local laws. They could vote only for white candidates, but occasionally could upset elections for Malan by voting against his party. Last year Malan put through a law limiting the black man's voting rights. Two weeks ago the South African supreme court ruled that Malan's law is unconstitutional.

The court has no right to overrule the parliament, says Premier Malan. New laws will be passed to make that clear. Only hope for South Africa is that Malan will go far enough to arouse a strenuous opposition against him in his own party.

Senate did something good

On the first day of spring the U.S. Senate, without any fuss or fury, did something logical and constructive. Acting in the interests of world peace and stability, instead of the personal advantages of some Democrats or Republicans, it ratified the Japanese peace treaty by a 66 to 10 vote.

Communists are in China to stay

There isn't any use talking about upsetting Mao Tse-tung's Chinese Communist government for a long time to come, asserts the *U.S. News and World Report*. A careful survey by skilled observers on the scene indicates that no widespread urge to revolt against the Red government can be found anywhere in the land.

The Chinese people seem to prefer going on under their present government rather than risking a new period of destructive civil war.

THE UNIVERSAL military training bill seemed officially dead when the House shelved it by sending it back to committee. But it startled everyone by coming out of its coma and showing unmistakable signs of life.

Carl Vinson, who had spearheaded the drive to enact UMT into law, said on the day of recommitment that he did not intend to revive the issue at this session. But things must have happened in the next few days to change his mind.

The Pentagon had banked heavily on passage of the UMT bill this year. This seemed the crucial opportunity which might not come again. Military leaders were not content to let the matter drop.

The American Legion was angry at the unexpected setback for UMT. Congressmen who had broken ranks were taken to task. Some of them were threatened with political extinction for failing to vote right.

Revival

The United Press carried a story that Sam Rayburn, speaker of the House, and Carl Vinson, chairman of the Armed Services Committee, were planning to revive UMT. Then the news came that Vinson had prepared a revised draft of the UMT bill and was circulating it among congressmen to line up support for it.

While the text of the revised bill is being kept secret, reliable reports say that it includes a number of amendments designed to make UMT more palatable. These probably include (1) ending the program in 1958; (2) no UMT until selective Service inductions have ceased; (3) only Congress can call up UMT reserves; (4) armed forces to be reduced to two million, at the rate of one reduction

to every three trainees; (5) Congress may shrink training period to four months if industrial or agricultural production is dangerously retarded; (6) effectiveness of UMT to be reviewed after six months' operation.

Willingness of UMT proponents to make these radical changes shows that the opposition is much stronger than was expected. It also reveals the lengths to which military leaders are prepared to go in order to push UMT through this year.

Strong pressures are being brought to bear on Congressmen who voted to recommit the UMT bill. Unless they receive encouragement and assurance of support, the situation may change rapidly.

Resistance

There are reasons for the resistance in Congress to the passage of UMT this year. Emphasis on these factors may help to decide the final outcome. Among them:

1. *Strong grass-roots opposition.* Next to the Vatican appointment, UMT has produced a bigger volume of mail than any other issue.

2. *Cost-consciousness.* The need for economy makes Congressmen reluctant to approve a future program without any real idea as to how much it will cost.

3. *Distrust of the military.* Revelations of waste and inefficiency in the armed forces have jolted Congress out of its assumption that military budgets must not be questioned. There is fear of the growing influence of the Pentagon on foreign and domestic policy.

4. *Questioning the need of UMT.* It is pointed out that UMT does not fit into our present system of defense and is not geared to the current world situation.

—ROBERT E. VAN DEUSEN

Church Advances in Puerto Rico

By LAWRENCE M. REESE

Visitors to Caribbean islands see impressive results from Lutheran mission work despite great social problems

HOW AMUSING it would have been had the music stopped suddenly and we would have been heard singing alone—two Philadelphians trying to sing "Lord Speak to Me That I May Speak" in Spanish! But we just had to sing to match the devotion and enthusiasm of the boys and girls in that Puerto Rico Sunday school. We couldn't pronounce the Spanish versions of our church's great liturgy in the Spanish "Common Service Book," *Manual de Culto Cristiano*. But the tunes were the same as ours, so we joined right in, inspired by the zeal of our missionaries and lay workers and by the response of the children.

Many things impress the continental who visits Puerto Rico. Flying from the continent he is pleased with the tropical climate (especially if he left snow behind him). He is impressed with the density of population and of children playing almost every few square yards. He finds flowers in bloom all around, beauty in mountains and beaches, and a warm friendly welcome, even by those who cannot understand his language.

There are, however, some greater impressions, and more lasting ones, at least for a visiting Lutheran. Day after day pastors and native workers tell us "Puerto

Rico is a great opportunity for Lutherans. We have more pupils in our Sunday schools than we can handle. Even though we are now expanding we ought to be establishing many more congregations and schools. And the time is now."

WE SAW THE OPEN DOORS of opportunity as we visited one congregation and school after another. One little country chapel, about 18 by 22 feet, housed a Sunday school of 98 pupils last Sunday. One of the city churches could double the size of its school very quickly were there rooms and teachers. These two are not isolated cases. They are the norm for the other congregations in Puerto Rico.

Does all this mean that church work is easy, that people will flock to any church or school that opens its doors? Just the opposite is true. Many thousands of people are hungry for the Gospel but don't know their own need.

It is the difficult task of the missionaries to awaken that need in a land that has been lulled to sleep spiritually by the influence of the Roman Catholic church. Fewer than one-tenth of the people are active in that church even though the majority belong nominally. Many of our Sunday school pupils, church members, and Luther Leaguers come from Roman Catholic families. Most of the visiting by pastors and lay workers must be done in Roman Catholic homes where one member of the family is a Lutheran.

FOR THE MOST PART the burden of

The Rev. Mr. Reese and Mrs. Mabel Fenner, staff members of the Parish and Church School Board, recently visited Puerto Rico and the Virgin Islands to investigate and promote religious education work in ULC congregations.



CHURCH AT RIO PEDRAS
One of the newest on the island

Leadership falls upon women. There are some active and interested men. But traditionally it is the woman who attends to the matter of religion. Herein lies a problem too.

Since the husband is head of the house, a Lutheran wife may find it necessary to forget about her church work. Her disinterested husband may not permit her to spend her time on the church. Parents usually take no stand at all if they are not members of our churches. They neither forbid their children to come to our churches nor do they co-operate at all once their children are enrolled. It is a severe handicap and can hardly be overcome unless parents themselves are brought into our churches.

Leadership is the most serious problem

in our church work. There was no native ordained pastor until Pastor Eduardo Roig began in 1926. At present there are eight native pastors and one pastor from the United States on the field. Their work is ably supported by women missionaries and teachers. But many more leaders are needed, pastoral and lay. In recent years Pastor William Arbaugh, D.D., has been stumping the States, looking for pastors who will serve here. Pastor Arbaugh, a veteran of more than 20 years of work here, is now secretary for Latin American Work of the Board of American Missions. His constant cry is "We need more good men and women to serve as missionaries."

Work here is a real challenge to anyone willing to accept a good adventure for Christ. A roll call of those who have served and are now serving indicates the rich experience of those who have accepted the challenge. Take Miss Frieda Hoh, for instance. She too has spent more than 20 years in the island. Her program of milk for children was so successful that it has been adopted by the insular government. Then there's Pastor Evaristo Falco of Puerta de Tierra, a former Roman Catholic priest, who draws large congregations in his downtown church and commands the respect of his fellow laborers for his knowledge of theology and his keen insight into the relationship of the Lutheran church to its task in a Roman Catholic land.

THE ROLL CALL of worthy servants includes many more able and consecrated workers—Cotto, Cobian, Molina, Sevilla, Diaz, Torres, and a list of able assistants and women workers. Then there is the one pastor from the States, amiable Pastor Curtis Derrick. As he puts it "Possibilities here are limitless as far as I'm concerned."

Pastor Derrick plunged right into the



CHOIR REHEARSAL AT ST. PAUL'S CHURCH, SAN JUAN
They're putting final touches on an anthem before the service

opportunities before him. Two days after his graduation from Southern Seminary he arrived in Puerto Rico. Several days later he was introduced to his English-speaking congregation in San Juan. That same afternoon, his first Sunday in the island, Pastor Derrick (in a cold sweat) was reading the liturgy of The Service in Spanish, relying entirely on some mostly forgotten high school Spanish.

Says Pastor Derrick of the experience "I prayed harder than ever before in my life. Then just as well as I could I started the opening versicles of The Service '*En el nombre del Padre, y del Hijo, y del Espiritu Santo.*' Somehow I managed to get through my first service. I felt sorry for the worshipers."

Today, after a year and a half, Pastor Derrick speaks enough Spanish to preach now and then. He is taking a course in Spanish at the University of Puerto Rico to improve his language ability.

SINCE SPANISH is the island's native tongue and English the official language there are many Puerto Ricans who speak

both. Whereas most continentals can say only "*Buenos Dias*" and "*Adios*," many of the natives, especially young people, speak English very well.

By 1960 it is expected that Puerto Rico's population will be three million people—on an island just 34 miles wide and 100 miles long. Today the population numbers 2,200,000. With housing at a premium, food costs high, and cities overpopulated now, Puerto Rico faces the future cognizant of gigantic problems in every phase of life. There is much new housing, new medical facilities, fine schools, but none of these developments can keep pace with a small island whose average family is six children.

NEW INDUSTRIES are coming to Puerto Rico. This is encouraged by a tax exemption period of 10 years and by the fact that the government has even offered free buildings to industrialists. The coming of new industry is welcomed with open arms because no amount of cultivation of the island's land could ever make Puerto Rico independent or self-sufficient.

There just isn't enough land and there
too many people.

What Puerto Ricans need are new in-
dustries, better pay envelopes, more pride
in achievement, and more materials to
market in the world's trade centers. Until
this happens many people will have to live
at sub-standard levels or seek their for-
tunes in the United States, as some
10,000 have done already, most of them
in New York City.

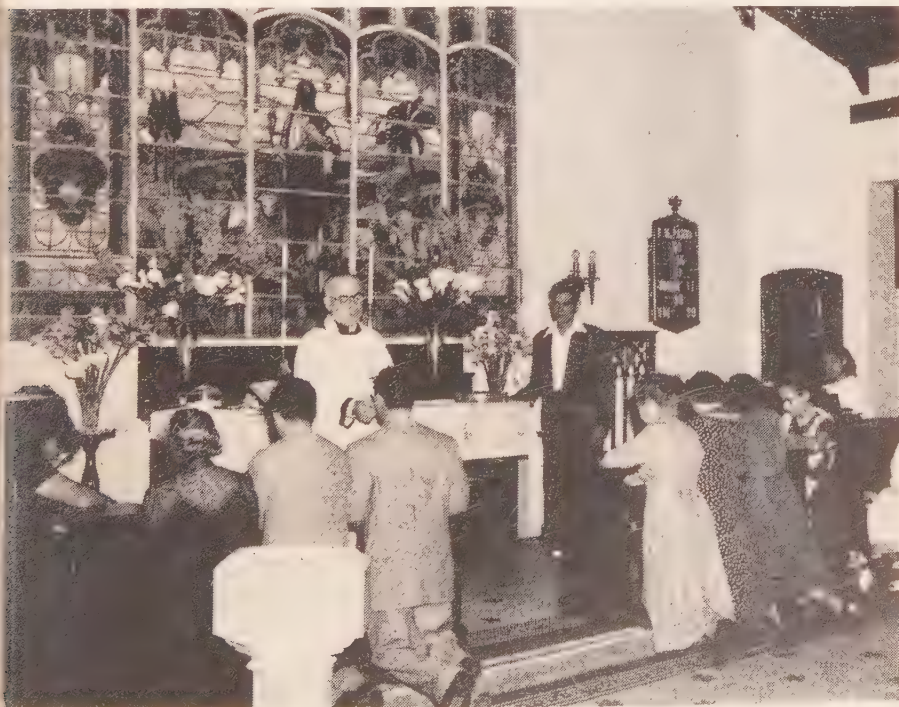
There are big developments in our Lu-
theran Church in Puerto Rico this year.
People in all of our congregations are say-

"We are going to become a synod in
the ULCA." Committees have been work-
ing on constitution, budgets, and all the
necessary arrangements prior to seeking
recognition as the 34th synod of the
ULCA. Our churches here will join with

the churches in the Virgin Islands in
forming the Caribbean Synod.

Young people have big ideas for the
future too. They are talking about join-
ing the Luther League of America. Their
local project is building a camp. To hear
them at their recent convention at Dorado
gave the impression that these several
hundred youth have the initiative to build
the camp themselves.

PUERTO RICANS in our congregations
also need literature and materials in Span-
ish. As we visited class after class in our
Sunday schools we sympathized with
teachers who had to use lesson books
without teachers' guides, English lesson
books which they translated into Spanish,
or no lesson materials at all. If our
schools are to do a good work they need



COMMUNION SERVICE AT SAN JUAN
Pastor Evaristo Falco is administering the sacrament



LEADERS IN PUERTO RICAN CHURCH
Pastor Roig, Miss Ada Bermudez, Dr. Arbaugh

educational materials soon—materials in Spanish that are adapted to the different culture of our people here.

Money counts in the picture too. The program of stewardship is definitely on the upgrade in our congregations. But the majority of our Sunday school pupils bring a penny or two for offerings. It isn't easy to buy materials on pennies these days.

Despite all hindrances to effective work, hindrances which are evident in any mission endeavor, our work forges ahead. Workers might view the situation with

discouragement, but none of our workers feels that way. Our mission work advances in numbers and in effectiveness.

Next Sunday we expect to be singing Spanish hymns and versicles again. Our Spanish will not be any better. But our conviction about the work here will be even stronger. There are open doors for Lutherans in Puerto Rico. People of vision have opened these doors wide. Given leadership and support the new Caribbean Synod should soon grow into a strapping healthy infant among the synods of our great church.



MOST SCHOLARS BELIEVE that "bread" in the Lord's Prayer means bread on our table. Why not? A saint must eat.—From *So We Believe, So We Pray* by GEORGE A. BUTTRICK (Abingdon-Cokesbury)

Christians Must Promote Peace

RICHARD T. SUTCLIFFE

Dr. O. Fred Nolde sees "frozen attitudes" among nations as a major block to better understanding and co-operation

DON'T BE SURPRISED to discover one of these days that you've acquired a new phrase—"frozen attitudes"—in your vocabulary.

At the moment, this new catch-phrase holds promise of displacing its cousin, "Iron Curtain," as the term used by United Nations diplomats, government officials, newspaper columnists in identifying a major roadblock on the road to world peace.

The first time I heard the term was during an interview with Dr. O. Frederick Nolde, dean of Philadelphia Seminary's graduate school, last week. As director of the Commission of the Churches on International Affairs, he had returned from the United Nations General Assembly sessions in Paris. THE LUTHERAN wanted his first-hand impressions of what had transpired "in the corridors" as well as around the conference tables.

DR. NOLDE hadn't been easy to "trap" in his office in Mt. Airy. His responsibilities at the seminary, the briefs and reports to be filed with his sponsoring agency (World Council of Churches and International Missionary Council)—to say nothing of his speaking engagements—took up his time. Although I arrived early at his office, he had already put an hour's work on a "confidential communication" to one of the "friendly" United Nations over the widening rift currently developing over some Far Eastern matters.

I got to the point quickly:

What was the biggest obstacle to be overcome before all of the United Nations could make sizable progress toward their goals?

One of the more frustrating problems at the moment, said Dr. Nolde, was the matter of "frozen attitudes": the fixed ideas, viewpoints, and opinions that both Russian and American (as well as other UN representatives) brought with them to the sessions.

What caused these frozen attitudes?

Many things, said Dr. Nolde. Misunderstandings as to why a nation insists on terms that appear unimportant to other nations; suspicions aroused by "inflammatory headlines" or slanted editorials; distrust based on broken treaties or smashed promises of the past . . .

Could he be specific?

During the recent session, the Russians made what they called "concessions" in the debate on disarmament procedures. In the formal sessions, U.S. representatives were restrained in their comment on these concessions but appeared to be willing to explore the Russians' counter-suggestions. Following the address of one American delegate, a reporter from a well-known U.S. daily newspaper approached the speaker in the corridor with several questions. One of them: "Do you think the Russians are sincere?" The American replied, "There's only one way

to find out. Wait until the debate scheduled for next week. When they become more definite, we'll see whether or not it's 'double talk.'"

By the time the American newspaper appeared on the street, however, the American delegate was quoted as saying "The Russians! It's all double talk!"

"You can imagine how the misquoted American was received by the Russians next day," said Dr. Nolde.

What were the chances for an early "thaw" of these frozen attitudes?

No one can say, said Dr. Nolde. One of the objectives of the Commission of the Churches on International Affairs is the making of personal contacts with General Assembly delegates, then suggesting constructive action to help ease tensions, promote better understanding. Many of the contacts can be made only at odd moments—between sessions, when delegates are free, or at mealtime. No one knows when a discussion starts just how long it will last, or what effect (if any) it will have on future UN action.

Did he detect even a faint glimmer of hope for early easing of tension?

"No, but I'm not despairing," said Dr. Nolde. "A favorable twist in events, a little more openmindedness on the part of an influential delegate . . . and whole avenues of opportunity are opened!"

Is there anything church people can do?

Decidedly! It should be the church's responsibility to promote understanding among the peoples of the world. It's our duty to study the backgrounds of the different nations with whom we must live.

Hadn't he proposed in Paris a "strategy of reconciliation" to ease Soviet-American tension?

"Yes. I suggested several points that the Russians might consider in order to give the Western powers some justifica-



DR. O. FREDERICK NOLDE

tion for halting their rearmament programs. Briefly, they included: 1) lifting the Iron Curtain sufficiently to permit Russians and Americans to meet on non-government levels to exchange ideas normally and freely, 2) prove that 'occupied' countries select their governments through free elections, 3) give evidence that Russia wants to settle, not block, international strains, 4) agree on plans for international control of weapons of warfare.

"I also suggested that America, in order to convince Russia and her satellites of her sincerity, might consider: 1) put a 'cease-fire' on all name-calling in government, press, radio and general conversation, 2) invite inspection of military bases abroad, 3) continue to recognize United Nations authority, 4) submit periodic reports to the UN on abnormal military preparations along with 'why,' 5) make sure Russia understands that we are willing to explore new approaches to control of national armaments, that we're ready to settle differences by negotiation, and 6) prepare and publicize how

plan to convert our vast armament program to a peacetime economy."

Are Europeans suspicious of us?

Yes, generally. They are concerned and interested in the U.S. primaries this spring. The selection of certain candidates may mean a shift in our foreign policy, a shift not to their benefit. In this respect, they are far more interested and will be more vitally affected by our elections than we would be by theirs.

The Europeans don't know what we might do in Korea as our strength grows. They are a little wary of our thinking on the matter of the bombing of the Chinese fields' Manchurian bases. They know that anything rashly committed in the Far East might draw the whole globe into a hot war.

Is any progress being made on disarmament?

"The only time when the U.S.S.R. and the U.S. significantly co-operated to achieve a common goal was when they faced a common enemy. The tragedy of the present situation is that we are slipping even further apart. The reasons are deep-rooted . . . co-operation is becoming more and more difficult. Every resolution put forward by Russia is viewed with suspicion. Every move by the United States is interpreted in the light of selfish motives. There can be no progress in disarmament so long as conflict—even though limited and contained—seems more beneficial than co-operation."

Is there any answer other than war?

"Let's not belittle our serious differences. Nevertheless we must take the initiative and try to close the gap. I don't think it's fantastic to suggest that we must never give up hope of finding common enemies to attack co-operatively . . . disease, food scarcity, land abuse, need for

technical assistance. All of these are rapidly becoming fields of battle in the cold war. Each should be scrutinized daily with the view to finding some possibility of joint action. If Russia and the United States could come before the world with an announced agreement on some small project—even though in the same breath they list many serious disagreements—then hope would again spring up in the hearts of men.

Did Dr. Nolde have a specific suggestion along this line?

"I suggest that the best minds of the country ought to be put to work quietly to find out something which the U.S.S.R. and the U.S. could co-sponsor at the next session of the General Assembly, and that negotiations leading to such action should be as carefully planned as those which seek co-operation with friendly nations."

Did I understand correctly, a Christian's responsibility lies largely in "promoting peace"?

"We must do both—prevent war and promote peace. With Russia being the type nation she is, the United States must be a strong virile nation. At the same time, however, if America becomes too strong, we might be tempted to 'blow the lid off' ourselves, thereby starting a war. We must remember that the idea of communism cannot be defeated militarily. A dynamic peace offensive is called for in which we use our total resources of morality, strength of character, Christian faith.

"We must constantly seek to release our spiritual strength as well as to mobilize our material resources for peace and justice. The road to a secure disarmament may be long and arduous, but the goal is worthy of every effort that is required of us!"

I AM BARABBAS!

**Prize-winning novel by Swedish author makes it clear
that each of us is the one in whose place Christ died**

MOST RECENT RECIPIENT of the Nobel prize for literature is the novel *Barabbas* by Par Lagerkvist. It is a brief book and can be read in a little over an hour. But other considerations prompted both its reading and the discussion which here follows. First, as its title indicates, its subject is derived from the New Testament. Second, its author, being Swedish, is at least a nominal Lutheran.

One of the greatest tragedies of our time is that most people no longer read the Bible. Our writers and novelists also forgot to read it; but more and more of them are now making a stab at it. Most never find in it more than beautiful metaphors, parables and pious legends of a time long past, which are grist for their mills to be used like the myths and sagas of the gods and heroes. This is the way to produce a historical novel. And the historical novel is nineteenth century stuff, even if it is hot off the press.

WE HAVE HAD A FLOOD of this pseudo-religious literature. You have only to think of Sholem Asch, who apparently has struck an inexhaustible lode of profit in this stuff, and Lloyd Douglas of *The Robe* and *The Big Fisherman*. (Some have tried to make a Lutheran of the latter, but it won't quite jell.)

It also gets to Hollywood and then you have a smashing, stupendous, colossal spectacle of *Samson and Delilah* and

David and Bathsheba—the Bible stories presented without benefit of clergy but with all the benefit of the latest technical means, and no expense spared. Underneath this lode of profit in Biblical romance there is, of course, modern, secularized man's unrecognized deficiency disease—a deep hunger for God and the Gospel. But these novels have nothing to say and nothing to give to the man or the woman who is seeking the way to God out of the tragedy of our time. There are, of course, some people who find them a substitute for the real thing. They feel quite “religious,” almost as if they had been in church, when they read *The Robe*, or perhaps this *Barabbas*. But it is illusory. They have been given stones for bread.

IT WOULD, HOWEVER, be quite wrong to dismiss modern novels with a Biblical or religious theme as merely mercenary. Frequently they are expressions of our time's yearning for faith, its search for faith, and its longing to believe. (Barabbas in Lagerkvist's story maintains that he has no god, though he bears the words “Christ Jesus” carved on the metal disk that marks him as a Roman slave. When the Roman governor points out the obvious contradiction, Barabbas replies, “Because I want to believe.”) But there is a vast difference between an expression of a yearning for faith and an expression of a testimony of faith itself.

Writings like Augustine's *Confessions*, Luther's works, and Dostoevski's *The Brothers Karamazov* are expressions of

Writer of this article is a professor at one of the ULC seminaries. The book “Barabbas” is published in this country by Random House at \$2.75.

ith; they are testimonies. But most books which appear in this age of anxiety are not in this class.

Even when the central characters are figures from the Bible, these novels often bear witness to an earnest struggle and search for God, a hunger to believe, written with vivid imagination that is often clothed in a mystical language that almost lures us into thinking we have entered the mystery of faith itself. But still they are not convincing. They are in the forefront of faith but they do not proclaim it. Lagerkvist's *Barabbas* is an excellent example of this. It is no mere historical novel. It lacks all the trimmings of local color that characterize the historical romance. But the Biblical scholar will find little to quarrel with so far as the novel's historical knowledge is concerned. It rings true.

BARABBAS, THIS UNLOVELY and unfortunate gangster, appears in the Passion story for one brief moment—it is his subsequent story that interests the novelist. He plays no further part in the story of the New Testament (yet never before have I seen so clearly that I myself am Barabbas—the man in whose stead Christ died). For the novelist he becomes a figure of our own time. He sees in himself the symbol of the man who wants to believe and cannot believe. Three times Barabbas lives through the crucifixion.

The first time he stands with the crowd at Golgotha. He cannot tear his eyes from the Figure on that central cross. He feels the darkness close down upon the grisly hill and the city. He sees how Christ died.

And from that hour Barabbas never escaped from that Man on the Cross who quite literally died in his stead. Never again can he be the man he was before Christ died. (And that's true of every

last one of us; whether we like it or not, we all live in a world in which Christ died—and rose again!)

That night Barabbas is sitting in a dive with his cronies.

"Come now, have a drink and cheer up! Aren't you glad you're out of it and sitting here enjoying yourself among friends instead of hanging rotting on a cross? Isn't this better, eh? Aren't you having a good time here, eh? Think of that, Barabbas. You've saved your bacon. You're *alive*, Barabbas!"



"Yes. Yes, of course," he said. "Of course . . ."

THEN HE ASKED his companions about the darkness that fell about the sixth hour. They look at him in amazement. Darkness? It must be because there was something wrong with his eyes after lying shut up in a dungeon so long.

Later he meets two men, disciples of Jesus (one of them is Peter). They confirm the experience of the darkness. Almost against his will he keeps seeking out the meeting places of the Christians, but they avoid him when they recognize him as Barabbas. Finally he goes back to the hills of Galilee and rejoins the band of robbers and highwaymen whose leader he had been. That doesn't work. He is no longer any good for that job.

Again he stands gazing at a cross. This

time it is his friend and fellow slave, Sahak, who hangs upon it. Together they had toiled in the Roman copper mines on the island of Cyprus, inseparable day and night because they were chained together. It was Sahak, the Christian, who scratched the words, "Christos Iesus," on the back of the slave's disk which he wore around his neck. Both of them are haled before the Roman governor, for Christians are enemies of the state. Barabbas denies that he is a Christian. When Sahak dies upon the cross Barabbas falls to his knees "as though in prayer." But he is not praying, because he still has none to whom he can pray.

THE THIRD CRUCIFIXION is Barabbas' own. Again he is with Christians—among them but not of them—this time in Rome. He *wants* to belong to the persecuted, and so he does what the Christians scrupulously avoid—he commits violence. He is caught in the act of hurling a brand into Caius Servius' oilstore. The Christians, because of his act, are exposed as rebels, for he still wore the slave's disk with the name of Christ on it, though it was crossed out. Alone, apart from the Christians who go joyfully to their death as martyrs, Barabbas is crucified. He suffered the longest. "When he felt death approaching, that which he had always been so afraid of, he said out into the darkness, as though he were speaking to it: 'To thee I deliver up my soul.' And then he gave up the ghost."

So ends the story. The novelist indulges in no mysticism or sentimentalism. The style is spare and severe. The hero is a dull, below-average fellow, incapable of any intellectual or spiritual flights; a guilty murderer who wants to repent but cannot, who wants to believe and cannot believe.

At every point in his life he is iden-

tified with Christianity, but inwardly he does not accept it. He tries to pray and cannot. He is even crucified, and yet not a martyr. He remains the man on the threshold of faith. He sees signs and wonders and hears them interpreted by those who bear witness to their faith. He sees the change it works in others. He sees that they endure beyond all human strength. He even suffers death; and still he remains to the last the man whose yearning for faith is never transformed into the power of faith.

THE POINT is that this is the real situation of the novelist himself. The novel owes its power and reality to the fact that the novelist is setting down his own predicament. He is representative of many other modern writers who would like to write about faith descriptively, but still remain spectators. They are beginning to be fascinated by Christianity but still do not know how to become a Christian or how to believe.

Books like this are not without value, for they reflect the deep stirrings of Christ's disquieting challenge. But anybody who thinks that this is Christian faith or who has the warm feeling of having worshiped after hearing the lady book-reviewer over the teacups, has still to learn that faith means, not suspended judgment, not ambiguity, not spectatorship, but decision and witness.

Par Lagerkvist is a "Lutheran" like a lot of us Lutherans who have been baptized and confirmed. But to be a Lutheran means to be not a seeker but a finder, one who has found the Lord Christ, not in historical romance, not in the Bible as literature, but in the Scriptures which are the record of the Word of God. Having found Him, such a one is not ashamed to declare and proclaim and bear witness in season and out of season.

HE PRAYS AND PLAYS HARD

by ALFRED L. BECK

Captain and star of Rochester's pro basketball quintet believes in Christian witnessing to win the game of life

TO THOUSANDS of sport fans across the country the name of Bobby Davies is synonymous with basketball at its very best. A former college All-American, Davies has won equal fame in professional basketball. In his first year with the Rochester team, Associated Press sportswriters selected him as the most valuable player in the National Association. In 1951, Bob Davies captained the Rochester Royals to a world championship, scoring the two decisive points in the final game

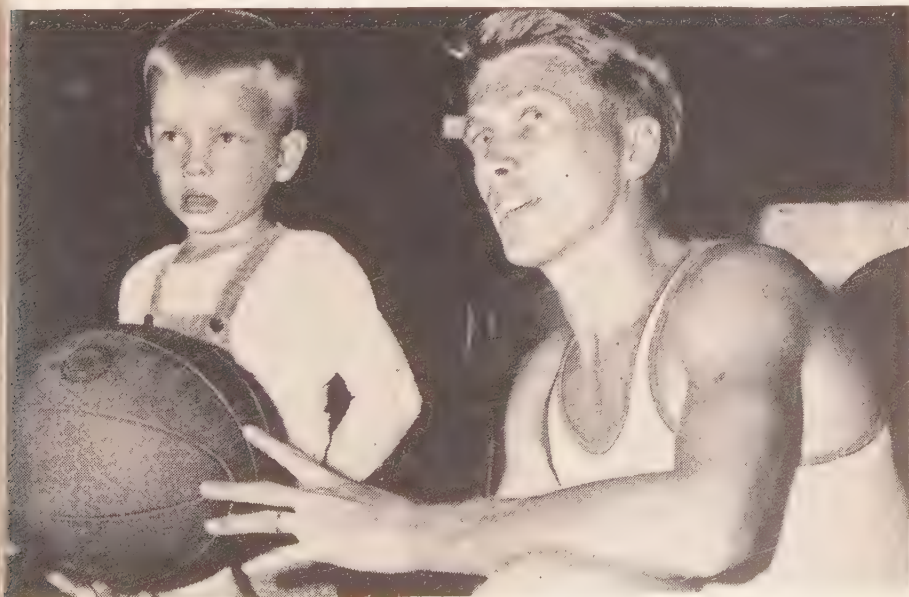
of the play-off series against the New York Knickerbockers.

When he is not playing basketball, Davis is likely to be busy with his other interest—the church. Both he and his wife Mary are active members of the Lutheran Church of the Reformation in Rochester, New York. They have two sons, James and Robert, Jr.

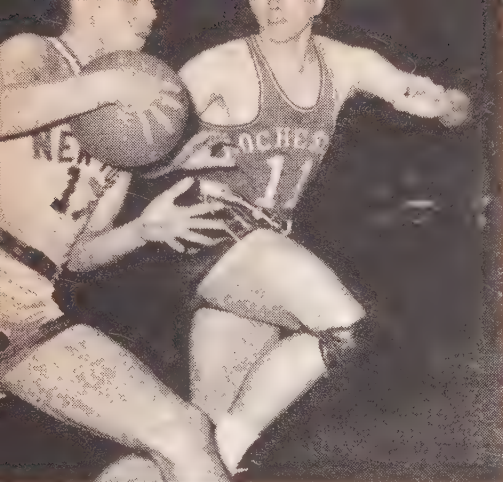
Bobby—no one seems to call him Robert—spends a good deal of time speaking before youth groups, men's clubs and college forums on "Being a Witness for Christ."

"If it is important to play hard in bas-

ie Rev. Mr. Beck is pastor of the Church of the Reformation in Rochester, New York.



JIMMY GETS SOME POINTERS
Audiences get good advice, too



Acme Photo

BOB DAVIES IN ACTION

As good as two other men

ketball in order to win," he tells his audiences, "it is just as essential for a man to pray hard in the game of life."

DAVIES' INTEREST in basketball, as well as his active interest in the Lutheran Church, began in Harrisburg, Pennsylvania. He was baptized and confirmed in Memorial Lutheran Church, attended Sunday school, was active in the Luther League. There he met Mary Helfrich, who later became his wife. "It seems to me," says Bob Davies, "that I used to spend the greater part of each Sunday in church."

His career in basketball also started in Harrisburg, where he played on the varsity team of John Harris High. From there Bob Davies went to Franklin and Marshall College. He performed exceptionally well on the freshman team, but after his first year transferred to Seton Hall.

He is still considered the best basketball player ever to wear the Seton Hall uniform, and small wonder. In his senior

year he sparked the Seton Hall team to a streak of 43 straight victories and a place in the National Invitation Tournament. He was graduated—and married—in 1942.

BEFORE ENTERING the ranks of professional basketball in 1946. Bob Davies spent four years in the United States Navy. After two years in the States, he spent a year in the Mediterranean, then was moved to the Pacific where he was skipper of his own sub-chaser.

"I'll never forget the date Sept. 2, 1944," declares Bob. "That was the day when I received word that Jimmy was born, that I had been promoted to lieutenant (j.g.), and that I was going home from overseas. What a day!"

Although he is probably taller than the average man (six feet, one inch), he is one of the shortest men in pro basketball. This seems no serious handicap, however, for he is right near the top in scoring, giving assists, and shooting from the foul line. His rapid, shifty style of play has helped to win many a game.

Leonard Koppett, sports writer for the New York *Herald Tribune*, once wrote: "Any basketball team with Bob Davies on it should be allowed only three other men." The game which occasioned this high tribute was an 83-80 victory over the New York Knickerbockers, in which Davies netted 32 points and scored the winning goal six seconds before the end of play.

BOB DAVIES has told his pastor that he is happy that the United Lutheran Church is this year stressing "The Bible in Daily Living." "There would be no basketball scandals," said Davies, "and all of our troubles and problems could be solved if people would only live by the teachings of the Good Book."

Recently Davies told a group of Lu-

eran students that one of his favorite verses of Scripture is Philippians 4:13—"I can do all things through Christ which strengtheneth me."

"That's the verse I repeat to myself," he said, "just before the start of every game I play."

What sort of future is there for a big-

league ball player like Bob? He answered that question too, recently, by saying, "A few more years of playing, I hope, and then perhaps a coaching job. One thing I hope to do in any case is to spend more time working for the church. After all, that's any man's big opportunity and it deserves the best that he has to give."



THE TESTIMONY of Easter is that Caiaphas wins the battle, but God wins the war; that Herod and Judas did not nor ever can prevail; that Calvary is not the last word; that evil can flourish but for a few dark hours; that the way of the cross leads to a garden one glorious morning; and that death is but a prelude to life.

—From *The Word in Season* by HUGHES WAGNER (Abingdon-Cokesbury)



"According To Their Needs"

By JOYCE VERNON DRAKE

The small, pale woman was a stranger in church but like many other troubled souls she found peace

MY NEW NEIGHBOR sat stiffly on the one uncomfortable chair in my little study. There was a cup of coffee on a small table by her side, but it was untouched. Her hands were clinched in small fists.

I pulled a soft chair toward her, then popped to light the fire. When the new warmth filled the room she spoke.

"I know I should not be telling my troubles to one whom I have known such a little while," she said carefully. "But I have to talk to someone."

Then, while I stirred the fire, which already was doing a beautiful job of drawing us together, she broke into a flood of nervous speech. Only a few days before her doctor had told her she had a

serious physical ailment. Unless her erratic way was changed it might cause her days of life to be numbered.

"Of course, I love life," she said, "but I am not really afraid to die. It is just that, even with my family and friends, I feel so lost and alone." Then came that cry, heard so often from those who have too long thought only of themselves, "Why did this have to happen to me?"

As we talked on I learned that her illness was one that was greatly influenced by her habits, her moods, her outlook and her environment.

When she rebelliously revealed the meagerness of her reserve of spiritual strength, I yearned to be of assistance.

Down the street I could see the stately spires of St. John's Church. It wasn't the church of which I was a member, but a neighboring congregation where I knew many troubled souls had found peace. I suggested that she attend St. John's the next Sunday. It was just an impersonal, objective suggestion.

IT WAS A DAMP, FOGGY Sunday morning. Young Pastor Norden was fighting a cold. As he followed the choir in the processional down the crimson-carpeted aisle, he felt dizzy and ill and uneasy. It was very unlike his usual vigorous anticipation of the service.

He could see his beloved parishioners as he moved slowly along. He wondered fleetingly if the Bowman baby was better . . . must be, there was the grandmother in her usual place. And those teen-age girls, alone in the middle pew, faces devout and uplifted, but ready to burst into uncontrollable giggles at any small slip of an usher, singer or acolyte . . . he hoped a steady adult was near them.

Nearer the front now, the sweet solemn face of the old pastor emeritus . . . could he ever deservedly wear the mantle of that older shepherd? There was a young couple standing together singing with spirit . . . he had married them only a few days ago . . . bless them! Bless them all, his people! Then a stranger, a small pale woman on the aisle. As the pastor approached she turned such anguished appealing eyes toward him that his impulse was to stop and speak to her . . . on the steps of the chancel now . . . the candles softly gleaming on the richness of the new paraments at the altar.

THE ASSISTANT PASTOR was leading the congregation in the service. Their voices came up steady and strong to Pastor Norden, giving him the feeling that they were undergirding this ministry. Not his

ministry to them, nor theirs to him, but each to the other.

"Our help is in the name of the Lord" . . . "Almighty God, we confess unto Thee that we are by nature sinful" . . . "Our Heavenly Father hath had mercy upon us" . . . "Glory be to God on high."

From the pastor's own heart came the prayer "Give me strength, O God. Bring me not empty before Thy people. Give me words of comfort for the sorrowing, healing for the wounded, rest for the weary . . ."

Weary? Yes, like the tortured eyes of that poor suffering soul who had looked so beseechingly at him as he passed. The hymns, the Scriptures, the responses, now the sermon . . . Pastor Norden prayed again silently as he ascended the steps into the pulpit. "Give me strength, O God, to minister according to their needs. Amen."

I DID NOT SEE my new neighbor for quite some time. When I called I was told she had gone to the country. But today, almost a year later, she again sat in my little study, relaxed, at ease, laughingly pleasantly. I asked how she felt. There were still bothersome symptoms but now they were greatly improved although there could be little basic change.

"But there's a difference," she said smiling. "I've learned to live with myself, not for myself. And" seriously "for my family, not with my family."

We sat by the fire for a moment in understanding, grateful silence.

"You did me a great favor," she said then. "I can't repay you or anybody. How could one go about telling a minister that he had saved one's life?"

Down the street I could see the stately spires of St. John's, where many souls had found peace.

FIVE MAKE A FAMILY



APRIL FOOL

"OH, MOMMY," exclaimed Pete, halting me at the top of the stairs, "you have a big runner in your stocking!"

"Really? Where?" Then as he burst into laughter, "Pete you little rascal, you're April fooling me!"

From behind the bathroom door I could hear Karen's whisper to Susie, "Go ahead, tell her!"

Susie came running to tug at my skirt. "Karen's locked in the bathroom. She's locked in."

"My goodness," I exaggerated, "we'll have to get her out of there somehow!"

I hurried to rattle the handle of the door, only to have Karen pull it open with a glad cry of "April fool!" A swift hug and a light kiss behind her ear and I was flying toward the stairs once more. "You'll have to stop April fooling till after breakfast, if you don't want to go to school hungry," I warned.

DAN WAS READY in the kitchen. He had started the coffee and was reaching in the refrigerator. "When did this milk come?" he asked.

"Yesterday. Why?"

"Smells a little off to me."

"It does? Why. I—oh, no! Not you too, Dan! It's more than I can take." I laughed helplessly. "What's got into this family? We never went all-out for April Fool's Day like this other years. What's happened?"

"Don't you remember telling me about some article that suggested that a good laugh was good for a family? We just wanted to co-operate."

"You've co-operated all too well! I thought Pete was a little young to think of putting a toy snake in my powder box, but I gave the comics credit. I never dreamed his own father —!"

Dan roared. "Maybe we have overdone it. Come on, Susie and Pete. Help me set the table while mother fixes our eggs."

WHEN WE WERE FINALLY seated at the table suppressed laughter was still running like an electric current through the children. "You'd better ask the blessing," I told Dan. "I don't believe any of these giggle-bugs are in the mood."

He looked a bit shame-faced for a second. "All right, children," he said, authority in his voice, "we are ready for our prayer.—Father, we thank Thee for a happy home, for good food and healthy fun. Amen."

"That's different," observed Susie, with childish wisdom.

"It's a different sort of day."

"Yes, it's different," bubbled Karen into her orange juice.

A remark about a big girl nine years old trembled on my lips. However, I remembered my resolution to give her more praise and less criticism. I turned my attention to my cereal. After all, wholesome laughter really is good for us.

Just the same. I decided I must have been thrown further out of my stride than I realized by the upset to the morning routine, for my nerves seemed to be playing tricks on me. My cereal dish actually seemed to be moving slightly. I looked away but when I turned back there was

no doubt about it. The dish was dancing.

"You rascals! Now, who ever thought of making your poor old mother's breakfast do stunts?"

"I did!" chortled Karen.

"It goes like this," explained Pete scrambling down from his chair to pull up the cloth and reveal the tiny bladder and tube concealed there.

"This is worse than living in the crazy house at the park," I scolded. "Anything else to fool me before you pranksters get off to the daily grind?"

"That's all!" they assured me.

"That's a relief!" I exaggerated once again to be sure they knew I was joking. Children often take things so literally.

Dan took the older pair to school, as he needed the car later. Susie and I waved till they were out of sight.

"Come along, honey," I urged, "you and mama have work to do and no fooling about that, is there?" You'd be surprised how many steps she can save me in the course of the morning when she's feeling in the mood.

BY 10 O'CLOCK we had tidied up the house and were ready to put a nice big wash on the line. It's grand to have these spring days when you can hang things outdoors without having your hands turn into icicles.

"See, Susie," I explained, "we'll flip this little button on the back door lock so we can go in and out without the key. Careful on those steps, young lady."

At first the baby—whoops! when will I stop calling a three-year-old a baby?—was perfectly happy just handing me clothespins. Then old Sam, beloved of all the children of the neighborhood, ambled up to have his ears scratched.

"Can I give him a dog biscuit?" Susie asked.

"If you can reach them. They're on

the shelf in the kitchen."

"I can reach. Come on, Sam. Let's get a biscuit. No, no, boy. You'll have to wait out here on the steps while Susie gets you one."

She slipped inside and I went on hanging clothes. Soon I heard, "There you are, Sam. Now, I'm going to fool mama. Mama can't come in." She ducked inside once more.

THE BEST WAY to fool the fooler seemed to be to ignore her. I went right on with my work. The bottom of the basket was in sight, so I'd soon be through. After the wash was on the line, I wanted to get at the living-room. I did not feel like playing games.

I listened for more cries of "April Fool," but the only sound from the house was an inquiring, "Woof?" from Sam. Picking up the empty basket, I joined him on the steps. Shaking the door handle only produced a chortle from inside.

"All right, Susie. You've fooled me. Now open the door."

Silence. Then, "I can't! It's stuck."

"Oh, no, Susie. Try again. Give a big push on the little button to the left."

More silence. And again, "I can't! You do it!"

"But I can't. You've locked me out."

"I don't want to lock you out!"

"You don't want to, but you have. Now, let me think."

Then I remembered. Dan had had an extra key made when we changed the lock. We had never needed it, but for a couple of years, there had been one on a well-concealed nail in the garage. Like the wind, I flew in that direction, Sam lumbering at my heels.

The door was open and the key in place. I seized it with a sigh of relief. Just the same, next year we're going to have a very prosaic April Fool Day!

People Who Gossip Deserve to Die!

Trying to get along without God even in the little things leads to destruction, but Jesus can help us to live anew

BEFORE YOU BEGIN reading this, turn to the Scripture reference on the next page. If you have time for *either* the reference *or* the article, but not both, read the reference and forget about the article. The whole purpose of these Bible studies is to point a finger at the biblical truth. But in this case, if you haven't read the scriptural reference, you'll never believe what I am going to say.

Because this is what I am going to say: the misuse of the tongue (you remember we started that subject last week) in the particular form we call gossip or slander, is classed with murder, lying, and the worst type of sexual impurities; and people who indulge in this type of thing deserve to die!

PAUL IS WRITING to the Christians at Rome, and is describing to them the character traits of the deliberate atheist. He is not speaking now of the person who doubts the goodness of God because of great personal tragedy; nor is he speaking of the man who wants to believe but finds the great puzzling conundrums of the universe too much for him. He is speaking, rather, of the man who is too conceited to believe in God, the man who thinks that men are quite good enough to get along by themselves; they don't need God.

So, says Paul, "God has abandoned

them to unworthy impulses and indecent conduct. They revel in every kind of wrongdoing, wickedness, greed, and depravity. They are full of envy, murder, quarreling, deceit, and ill-nature. They are gossips, slanderers, abhorrent to God, insolent, overbearing, boastful, ingenious in evil, undutiful, conscienceless, treacherous, unloving and un pitying. They know God's decree that those who act in this way deserve to die, yet they not only do it, but applaud any who do." (Phillips translation)

The reader swallows twice on that one.

PAUL IS NOT SAYING, of course, that any Christian man or woman who succumbs to the temptation to repeat nasty information about his neighbor will be punished by death. (Although in a sense, any sin that we commit *merits* our death; and even the Christian does not owe his escape from eternal punishment to his high moral conduct, but rather to God's forgiveness.) No, it's not that we ought to be frightened in that sense by Paul's strong language.

But the fact remains that gossip and slander are classed as the kind of thing that an egotistical reprobate who has no use for God will indulge in. It's classed as one of the characteristics of a man "abhorrent to God." It's a fellow-traveler with murder and adultery, in the heart of the evil man. That takes it miles away from the general opinion most of us hold of it—a pastime certainly not to be recom-

"The Bible in Daily Living" pages in 1952 are written by Ruby Lornell, wife of Pastor Marcus Lornell, of Lebanon Church, Bristol, Connecticut.

Since they did not see fit to acknowledge God, God gave them up to a base mind and to improper conduct. They were filled with all manner of wickedness, evil, covetousness, malice. Full of envy, murder, strife, deceit, malignity, they are gossips, slanderers, haters of God, insolent, haughty, boastful, inventors of evil, disobedient to parents, foolish, faithless, heartless, ruthless. Though they know God's decree that those who do such things deserve to die, they not only do them but approve those who practice them.

ROMANS 1:28-32

For I fear that perhaps I may come and find you not what I wish, and that you may find me not what you wish; that perhaps there may be quarreling, jealousy, anger, selfishness, slander, gossip, conceit, and disorder. I fear that when I come again my God may humble me before you, and I may have to mourn over many of those who sinned before and have not repented of the impurity, immorality, and licentiousness which they have practiced.

2 CORINTHIANS 12:20-22

mended, but so universally practiced that it can scarcely be considered serious. As for deserving of death—well, really!

This subject isn't isolated in Paul's letter to the Romans. It appears again in his letters to the Christians at Corinth, when he is getting ready to visit them. He is a little worried that when he sees them, he'll be ashamed of them, that they won't be living the way Christians should live, but instead he will find "arguments, jealousy, ill-feeling, divided loyalties, slander, whispering, pride and disharmony."

IN WRITING TO THE Christians at Galatia, Paul recommends the alternate course to gossip—if a man is caught in some sin, "quietly set him back on the right path." Never mind repeating the story to the neighbors. That will do no good either to the sinner or to yourself or to the neighbors.

In Paul's famous "love chapter" (1 Corinthians 13), describing the nature of Christian love, he says: "It does not compile statistics of evil or gloat over the wickedness of other people."

Now just why should there be all this strong talk about the evil of gossip? Is it really *that* bad?

Some of the emphasis is undoubtedly due to the objectively bad consequences of gossip. You may remember when we

studied James' stormy section on the evil of the tongue last week, we wondered if possibly he had met up with the ill effects of gossip, to have made him so passionate on the subject. All of us have seen, unfortunately too often, a man or woman nearly ruined in a community because of stupid, unkind, malicious gossip.

But I wonder, rather, if the basic evil doesn't lie in the fact of gossip itself, rather than only in its bad effect on the victim. Isn't that what Paul is getting at—that there is something seriously wrong at the center of a person if he enjoys "piling up statistics on evil or gloating over the wickedness of other people"? Is it possible for a person who knows the meaning of Christian love to *like* to spread unpleasant reports about others, even if they are true? Isn't it, bluntly speaking, the mind of the devil getting the upper hand in us, rather than the Mind of Christ?

JAMES IS PROBABLY right, "The tongue can no man tame." But Christ is no mere man—He is God-Man. He is man and knows clearly that part of us enjoys to dwell on other people's weaknesses and sins. But He is God, too, and can remake us from within, so that what we once enjoyed we will come to abhor and renounce. That is . . . if we want Him to.

Personal Problem Clinic

Prodding

QUESTION: Virginia isn't doing so well in one of her junior high subjects. Her grades are average only C. The teacher has spoken to me about Ginny several times; she wants me to prod the girl and make her concentrate on that course. I have tried to get Virginia to work harder on the subject but without any great results. About the only way I could get her to do better work would be for me to sit down with her on every lesson. I see that she reads the lesson several times, talk it over with her, and ask her questions. This I have decided not to do. She now hates the subject, and if I used such coercion she would hate me too.

REPLY: The most successful education in public school, as in church school, is accomplished when there is understanding and co-operation between parents and teachers. When either withholds this contribution it is unfair to the other, and probably also to the student.

But parents are not so advantageously situated to use pressure on students as are the teachers. The teachers involved may have dealings with particular students only to the end of a term or year, and therefore they need not exercise so much diplomacy in dealing with them as must the parents. After all, the parents have practically endless association with the children. Long after teachers have forgotten a pupil the parents still have him to deal with.

It must be considered also that the native intelligence of students varies a great deal from one to another. A maximum of help to pupils—even pressure—and co-operation with teachers will not be sufficient to bring up the quality of work done by some boys and girls. They simply do not have the native mental capacity to do good work. If they are graduated from high school it will be because some teachers give them passing grades gratuitously or because pressure is applied to the principal and teachers. Thousands are grad-

uated every year, not because they have qualified for a diploma, but because teachers are coerced into passing them.

Being a friend

QUESTION: I have seen a number of seemingly firm friendships weaken and dissolve in the past few years. I do not know the inside facts. I have been made more conscious of these break-ups for I too have lost several friends for no known reason. I thought I knew how to be a friend. Now I'm not sure.

REPLY: Friendships, as all human relations, are complex affairs—far more so than is ordinarily recognized. One may line up a lengthy list of "do's and don't's," but find that a friend is attracted or lost by one or several qualities which were omitted. But one may list a number of the requirements which are usually endorsed.

1. Keep body and garments clean and attractive.
2. Be willing to share some time, interests, and information.
3. Respect another's privacy and personal affairs—leave the letting down of bars to the other person.
4. As a general rule, avoid being together too much lest the companionship wear thin in a short time.
5. Be helpful without interfering with the other person.
6. Respect any confidences.
7. Be a patient listener, willing to muffle your own interests and to talk about those of the other person.
8. Be yourself—not a carbon-copy of your friend. Individuality is too precious to be squelched for ulterior purposes.
9. Be the kind of person that refined people will want as a friend.
10. Avoid the ordinary friendship-wreckers, such as sarcasm, selfishness, arrogance, pride, grovelling, bad temper, carelessness, inconsiderateness, ingratitude, and vulgarity. And don't "use" your friends.

—EARL S. RUDISILL

Talking with Russians Isn't Easy

Negotiating with the Russians. Edited by Raymond Dennett and Joseph E. Johnson. World Peace Foundation. 310 pages. \$3.50.

In this book 10 distinguished Americans who took major parts in negotiating with the Russians in varied areas between 1943 and 1947 tell of their experiences. Basic and significant conditions of such negotiations are described. For example, all seem to agree that Russian negotiators are placed under specific and strict instructions from Moscow, and must refer back to headquarters any changes or new conditions much more completely than non-Russian negotiators.

Understanding of fundamental differences in point of view is shown as essential for successful negotiation and the carrying out of agreements. Treatment of German-captured American troops released from prison camps by Russian advance toward the end of the war provides excellent examples. Soviets just could not understand United States' concern for such individuals. Individuals to them are worth little, and their own troops that had been captured were decidedly under suspicion of not fighting vigorously enough. They could have clearly understood such concern only if the troops had been needed for fighting in Japan.

Another example is the absolute necessity for the Russians to have their actions make a good impression back home. Frederick Osborn, who describes negotiations on atomic energy, states: "... a good many of us came to the conclusion that they emphasized the hostility because they wanted to be sure they would never be reported to the Kremlin as being lukewarm in their efforts."

The long-standing conviction of Soviet Russia that the western world is determined to destroy her is shown as unshaken even in the auspicious days of lend-lease. Professor John Hazard, negotiator for lend-lease, met treatment based on this assumption: "The Soviet officials . . . assumed that it was the desire of the capitalists in the United States to leave the USSR after victory with wounds which would take so long to heal that nothing could stand in the way of American policy for years to come."

A wide variety of recommendations, stated and implied, come from these descriptions.

They include: need for more top-level negotiation; necessity for western negotiators to display vast patience, persistence, and understanding; helpfulness to the West of extensive commercial and economic relations with Soviet Russia; and realization that the only consideration that can be allowed to count by Soviet negotiators is what seems to the advantage of Russia and communism, with the confidence that programs can be developed of mutual advantage both to Soviet Russia and the western world.

On the whole this book offers most valuable information in a difficult and much-needed area. The first statement, one by an American major general—undoubtedly a fine person in many ways—unintentionally presents a frightening picture of unimaginative, emotional, and uninformed military mentality. However, it is nevertheless valuable, both in rounding out the total picture of Russian negotiators, and much more accurately and strikingly in its unwitting picture of some American negotiators.

Much of this first presentation, and some of the points made by the other nine, reflect something of the present hysteria toward everything that has anything to do with Soviet Russia. But the book as a whole succeeds remarkably in overcoming that tremendous handicap. HERMAN KEITER
Hartwick College

We Share Responsibility

Eleven Years in Soviet Prison Camps. By Elinor Lipper. Regnery. 310 pages. \$3.50.

There are many good reports written by former Soviet slave laborers and prisoners.

The present volume stands out by virtue of its vivid description and human insight.

The author whose home was Switzerland became a Communist and in 1937 went to Russia to live there. Only two months later she was arrested along with other foreign Communists. She spent 11 years in Soviet prisons, most of the time in the wilderness of the notorious Kolyma Valley in Siberia. Her book makes alive something of the endless tortures and nameless suffering of tens of millions.

It is tragic that, as far as Protestantism is concerned, the believers today have to work their way independently through all this fog to a factual state, the urgency of our situation, and a sense of responsibility. For those who wish to go through these perilous times with open eyes, there are no other guides than the reports of the eye-witnesses. Therefore the reading of these reports cannot be sufficiently urged.

Everyone who takes this book and learns something from the gruesome cries of these numberless hosts going through agony will discover that his attention is drawn from all this naive talk and thinking which prevail to something serious. This voice strikes the conscience, because before God we all bear some degree of responsibility and guilt for degradation into which the world has sunk.

Chicago

ARTHUR VOOBUS

Living Under Strain

Here Is Help for You. By James Gordon Gilkey. Macmillan. 164 pages. \$2.50.

"What wilt thou have me to do?" was Paul's question of our Lord. It is also the question of many people today. In view of all the sermons, reports, ideologies that are proclaimed—what is a person to do?

Just how to reduce the pressure and discouragement of numberless individuals in the present-day confusion is explained clearly in this book. "Here is help for you" is no misnomer. Practical, sensible, and above all Christian ways are given which are a real help in all walks of life.

This book is for all groups of people. A few of the chapter headings will show this—"The Secret of Living Under Pressure,"

"Getting Along with Your Job," "Keeping a Marriage Happy," "Managing Difficult Adolescents," "Growing Old Gracefully," "Does God Know What Happens to You?" and "Four Steps Toward Religious Faith."

Many illustrative stories and helpful suggestions are given which make this a real help for you. This book will help its readers live a peaceful, happy life in a world of stress and strain.

WILLIAM A. FLUCK

Hatfield, Pa.

Part of Gospel Is Neglected

The Church and Healing. By Carl J. Scherzer. Westminster Press. 272 pages. \$4.

Scherzer's book takes another step forward in trying to educate the church to see its responsibility for people's total needs. This vital part of the gospel has been neglected too long by the followers of Jesus.

The author examines the tradition of healing in the history of the church and provides the perspective most clergy need in meeting the challenges of the present and future.

It is good to delve into the past, to retrace our steps—if we refuse to be content with tradition for its own sake. To this reviewer, the living present and future are more important. The church must regain its lost "prophetic" note, both in its preaching and its pastoral realms.

This book adequately appraises the past and suggests, in its later chapters, the areas in which the church might move ahead in the field of health. The areas dealt with include prevention, education in mental health, treatment and pastoral care, of which counseling is an important part. It is regrettable that the book is weakest where it should be strongest—in the later chapters. Here the survey of the current situation is unfortunately weak and still suggests a cautious attitude to this reviewer at least; and neglects to give full credit to men like Brinkman, Preston, Beatty, Hiltner, who helped by their personal sacrifice to secure the organization of the Council for Clinical Training, whose importances in the field are at last being conceded.

GEORGE R. KOEHLER

Frenchtown, N. J.



DEDICATED Feb. 24 is this \$33,000 parish unit for members of Messiah Church, Downingtown, Pa. Designed by Layman Ferdinand Schumann, Philadelphia architect and member of Messiah, the building includes an assembly room. Pastor G. M. Bass reports "We're all thrilled with the new unit!"

PENNSYLVANIA:

Von Thadden Addresses 300 At Burholme Church March 17

PHILADELPHIA -Dr. Reinold von Thadden, director of Germany's *Kirchentag* and one of Germany's leading Lutheran laymen, addressed 300 pastors and key churchmen at Immanuel Church, Burholme, March 17.

Although 29 operations on his throat have left him with considerable difficulty in speaking, his audience was intensely interested in his graphic picture of church life in Germany.

Dr. von Thadden was winding up a three-week speaking tour in the United States, was scheduled to return to his homeland before the end of the month. Prior to the dinner meeting, he was guest of honor at a testimonial dinner sponsored by six Philadelphia laymen at Becks.

MEMBERS of Messiah Church, Downingtown, celebrated their Silver Jubilee by dedicating a new Parish and Church School building on Feb. 24. Speakers were Dr. Calvin P. Swank, former superintendent of home missions for the Central Pennsylvania Synod, and Pastor George M. Bass.

In his address, Dr. Swank called attention to the fact that Messiah "was on the point of closing her doors permanently" when he first made contact with the congregation in

1938. He paid high tribute to the efforts of pastors since that time who made the congregation the flourishing group it now is.

On the first Sunday in 1946, there were 17 in attendance at Sunday school; the last Sunday of 1951 showed an enrollment of over 135! Communicant membership has grown from 100 to 215 in the past six years.

R. T. S.

WISCONSIN:

Wisconsin Lutherans Place 100

Ethnic German Families in State

MADISON—Wisconsin Lutherans can feel they have done a good job placing Ethnic German refugee families in the Badger State. Close to 100 families have been assured homes and jobs; several families have already arrived to begin their new life. In addition, 64 named refugee

assurances have been secured, which require the \$75 processing fee. This work has been handled by Resettlement Service through the Lutheran Welfare Society.

TWO STEWARDSHIP Workshops were held in Oshkosh and Milwaukee, March 24, where teams consisting of Pastors P. L. Graf, P. L. Wetzler, George B. McCreary, H. T. Rasmussen, and Ellen Erickson demonstrated methods for congregational and Sunday school use.

WHILE THE synod went over the top for World Action, CHEY and benevolence in 1951, pastors reported that an additional \$10,000 would be forthcoming.

SEVENTY-FOUR of synod's 119 (61 per cent) parishes used Epiphany Appeal literature. The whole church average was 38 per cent.

Foreign Missions will be featured at synod sessions in Marinette, May 20-22. Three missionaries will be present: the Rev. Douglas Erickson, China, and Pastor and Mrs. Wilbur E. Wicklund, India, and Pastor and Mrs. Gordon O. Lindemann, Liberia. Synod churches have underwritten salaries of the Lindemanns, Miss Myrtle Onsrud and Missionary Erickson; five-sixths of the Wylock Scott's in British Guiana; and expect to undertake partial support of Student Robert Law, Northwestern Seminary senior, who will be commissioned to India.

WHEN the new pastor at Grace Church, Kenosha, was installed, the congregation presented him with a new automobile.

PASTORS IN THE Wisconsin Conference have now qualified for admission into the Blue Cross Plan of group insurance.

SYNOD's Stewardship Committee is working on plans to help pastors construct a vital fall program. General theme is "The Church Points the Way," stressing attendance at church, communions and Sunday school.

PASTOR JACOBSON, Kenosha, one of synod's flying parsons, is co-operating with a faculty member of the Milwaukee State Teachers College in photographing from the air, section by section, the entire State of Wisconsin.

CHARLES A. PULS

MONEY

story of the week

FROM the outside, the structure had all the earmarks of a downtown city church: drab and dingy, cold and uninviting. Paint hadn't touched its exterior for at least a decade; from a two-foot square of dirt a spindly silver maple tried valiantly to prove there WAS some life around.

The church was well-known. Some of the world's foremost clergymen preached from its pulpit; its minister was a nationally-known author-lecturer-counselor; Sunday worshipers arrived in Cadillacs; its endowment made it the "richest church in town!"

Three of us, on a lunch-hour walk, wondered what it looked like . . . inside.

"OUR CHURCH isn't much to look at outside," apologized our guide. "We're a downtown church, you know . . . neighborhood isn't what it used to be. But our people want to stay here, even though any one of our vestrymen could finance our moving to the suburbs!"

"Is there much going on during the week?"

"No, our people are scattered all over. When they get home at night, they don't feel like coming back downtown.

"Do you have a Sunday school?"

"A fine one! Attendance isn't what we'd like, but every one of our splendid corps of instructors is salaried!"

"You have good music, no doubt?"

"Finest paid quartette on the East Coast! For special services, we employ additional singers and soloists!"

"No worries, eh?"

"Our endowment saves us headaches!"

BACK at my desk, I found a letter from a new mission: "We're worshiping in a grocery store, singing from borrowed hymnals; so far offerings have equaled the rent. We've got spirit . . . just wait until we get some money!"

—DICK SUTCLIFFE



ORGANIZED Feb. 17 is this Good Shepherd Church, Erie, Pa., composed of 93 confirmed charter members and 45 baptized children. Pittsburgh Synod Home Mission Superintendent Donald Houser assisted Pastor Paul Himmelman in the organization. A year's subscription to "The Lutheran" for each of the 40 families from Mr. and Mrs. Alvin Arner, of East Liverpool, Ohio, was announced

MARYLAND:

Templeton Reports "Tremendous Interest in Religion" Among Youth

HAGERSTOWN—"There is a tremendous revival of interest in religion among young people today," said Evangelist Charles Templeton in his sermon to youth during the week of evangelistic services sponsored by the Washington County Council of Churches. Evangelist Templeton named the multiplicity of temptations and the example of older people as two problems facing young people. He said the choices youth must make are 1) Vocation, 2) Marriage, 3) Faith.

Evening attendances of between 2,000 and 3,000 were reported at the evangelistic services held in St. John's Sunday school auditorium. Dr. Templeton is a member of the staff of NCCCUSA's Department of Evangelism. In his party were Mrs. Templeton, soloist; Miss Margaret Applegarth, who conducted daily Bible studies; Mr. and Mrs. C. Mason Harvey, who visited all county schools.

DRAWINGS AND PLANS for remodeling the interior of Zion Church, Middletown, were presented at a recent congregational meeting.

PASTOR STANLEY WHITSON, Clear Spring, has been appointed LWA director for Washington County.

PASTOR DONALD F. BRAKE, St. John's, Cumberland, accepted a call to St. Peter's Church, Washington, effective March 19.

VACATION CHURCH SCHOOL WORKSHOPS will be conducted in Westminster April 29, and in Hagerstown April 30.

A PERSONAL EVANGELISM CAMPAIGN was

conducted in Hagerstown under the direction of Dr. H. H. McConnell, Department of Evangelism, NCCCUSA, resulting in 235 accessions by confession of faith, 208 by letters of transfer. Over 265 visitors made 1,440 calls. Churches of different denominations co-operated in the community-wide effort.

BOY SCOUTS of Washington County attended a special service in Trinity Church, Hagerstown, Feb. 17, when Dr. Wilson P. Ard preached on "Abraham Lincoln, Man of Character."

TWO REPRESENTATIVES of the ULCA Board of Foreign Missions, Dr. Fred J. Fiedler and Dr. Virgil E. Zigler, addressed St. John's and Trinity congregations, Hagerstown, and St. Paul's, Funkstown, March 16. Dr. Fiedler reviewed the book *We Americans, North and South* for Western Conference missionary societies.

SENIOR SEMINARIANS Herbert Buhler and Dixon Yoste have accepted calls to Arden,

W. Va., and Union Bridge parish, respectively, subject to ordination.

The 66,651 members of Maryland Synod contributed \$646,779 for benevolence in 1951, according to reports just released by Dr. Elwood S. Falkenstein, statistician. These members gave \$2,438,328 for the support of their congregations and improvements to properties. The total for all purposes was \$3,085,107, an increase of \$391,067 over 1950, and \$989,686 over 1949.

WESTERN CONFERENCE Sunday school convention is scheduled for Elias Church, Emmitsburg, May 15.

MARYLAND SYNOD HOUSE, accommodating the synodical offices, will be located at 3625 Falls Road, Baltimore 11, after April 1.

WILSON P. ARD

SOUTH CAROLINA:

Lowman Home Receives Bequests From Four States Totaling \$17,000

COLUMBIA—Lowman Home for the Aged and Helpless at White Rock, has recently received several bequests and special gifts. Bequests were: \$2,795.92 from the Ora Dietz estate, Hickory, N. C.; \$4,004.60 from the Lula B. Hutto estate, Leesville, S. C.; and \$10,552.66 from the Selma L. Johnson estate of Litchfield, Minn., and Tampa, Fla.

Home officials do not know who Mrs. Johnson was nor how she came to be interested in the institution. "We take it as a special evidence of the favor in which the Home is held," said a spokesman.

Among recent gifts is that of \$1,000 by an anonymous donor in memory of her parents. Another gift is that of \$6,000 from Mrs. F. A. Adden, Orangeburg, S. C., in memory of her mother, Mrs. Virginia Matthews, and is to be used by the Home to cover the cost of a new freezer and cold storage installation.

The Rev. Leroy E. Blackwelder is the superintendent of the Home.

WYNNE C. BOLIEK

HOME MISSIONS

COLORADO: Members of Gloria Dei Church, Denver, have a slogan "double our members in 1952." Over 155 turned out recently for the first appearance of a junior choir. The Sunday school has already outgrown its quarters. Pastor Charles Davis reports a project of providing new hymnals is underway.

PENNSYLVANIA: Thanks to the generosity of an East Liverpool, Ohio, layman and his wife, "The Lutheran" will be sent into every home of the new Good Shepherd Mission in Erie. The congregation was organized Feb. 17. The Rev. Paul Himmelman has been called as pastor (see photo, page 36).

MICHIGAN: First services for the new Allen Park mission, led by Pastor-Organizer Dean E. Tyson, were held Feb. 10 in the Key Klub. The mission is rapidly approaching organization; 34 charter members were signed up in less than a month after Pastor Tyson arrived on the scene.

SOUTH CAROLINA: An "ambitious" group are holding services in Kingstree under the leadership of Pastor G. B. Corley, of Georgetown. A new brick church is just about finished. The "congregation" has not been formally organized despite their repeated requests for a church, for services and for assistance in getting started.

PENNSYLVANIA: Messiah Church, Bethlehem, has adopted plans for the first unit of their new church. Members have \$12,000 in hand, need \$15,000 more before starting construction this summer on the \$70,000 unit that will serve first as a church, later as a parish hall.

COLORADO: The new Wheatridge mission, Holy Cross, in suburban Denver, will be organized in April. Members recently conferred with Synod President John Futchs on the matter of purchasing a strategic site for their proposed church. Mission developer is Pastor Charles Goetz.

NEW MEXICO: Bethlehem Church, Los Alamos, has called a Chicago Seminarian, Dale Knudsen.



MAPPING strategy for California Synod's Pacific Seminary Appeal are: Dr. Rees Edgar Tulloss, director of the successful ULCA-CHEY campaign; the Rev. Paul Valentiner, CHEY publicity director and director of the CSPSA; Synod President James P. Beasom, chairman of the Appeal; and the Rev. Carl Tambert, president of the Pacific Seminary board of directors. The appeal is for \$250,000

FLORIDA:

ULCA Layman, Vacationing in Florida, Starts Trailer Camp Ministry

RIVIERA BEACH—Arthur A. Offner, ULCA layman who spends his winters in Florida, takes seriously the belief that Christian stewards are people who "live their faith everywhere they are, in everything they do." And for him evangelism has always been an important part of that stewardship.

So when he found that there was no ULCA church within 20 miles of the trailer camp where he lives at Riviera Beach, he set out to do all he could until a church is built. He made personal calls on residents of the camp, telling them about the Sunday "Gospel Hour" services he planned to hold in the local park, and invited them to come.

As his calling card, Mr. Offner used the popular Jesus of Nazareth pocketcard published by the Lutheran Laymen's Movement

for Stewardship. The full-color reproduction of the Louis Jambor painting of Christ carries a Christian stewardship message emphasizing Christ's promise, "I am with you always."

Attendance and interest in his services surprised even Mr. Offner. Both spiraled upward at an amazing rate. Now 40 to 50 come to every service. Nine states and Canada are represented by the regular group attending.

Offerings taken at the services go to support Christian causes selected by the group.

When the Laymen's Movement filled Offner's request for 100 more Jesus of Nazareth pocketcards recently, he wrote back, "With these I'll be able to build my mission up to 75 or more. Thanks for helping!"

Synod officials are looking into the possibility of establishing a ULCA mission church with the group gathered by Layman-missionary Offner.

SYNOD will meet in St. Luke's Church, Lake City, May 5. All sessions will be held in the church except Tuesday evening, when delegates will enjoy an outdoor dinner at Bethlehem Church, 12 miles south of Lake City (the oldest Lutheran church in Florida). Dr. William C. Schaeffer, Jr., president of the Board of American Missions, will represent the ULCA.

"45 TIOGA STREET" is being shown in Florida churches, the last presentation to be in the Daytona Beach's Resurrection Church May 14.

CHESTER MYROM, associate stewardship secretary, will hold regional conferences in Florida, April 20-27.

JACKSONVILLE MEN'S ASSOCIATION will sponsor the Newberry College Singers on April 23.

TRINITY CHURCH, BRADENTON, helped Pastor W. J. Moretz celebrate his 25th ordination anniversary by presenting him with an automobile. Trinity overpaid all apportioned items for 1951, including CHEY and LWA. Half of its 1952 apportionment was paid in January this year. *Three members of the congregation plan to attend the Lutheran World Federation meeting in Hannover, Germany:* Mrs. W. J. Moretz, president of the Florida WMS, Mrs. Harry Kraner, and Miss Lena Siever.

Jacksonville Lutherans who will attend the Hannover meeting include Dr. and Mrs. C. F. H. Krueger, Mrs. Lydia Krueger, Miss Anadele Krueger, Mr. and Mrs. Robert C. Lechner, Miss Joyce Lechner, Miss Susan Linebaugh, Mrs. Arthur Kloeppel, Sr., and Michael Moe.

TRINITY CHURCH, JACKSONVILLE, recently completed \$2,000 improvements.

W. E. PUGH

SOUTHERN Seminary's choir recently completed a concert tour of Virginia, Tennessee, Georgia, Alabama, North and South Carolina. Pastor Richard Fritz is director.

MUHLBERG College's Dr. Ralph C. Wood, professor of German, is working on a Pennsylvania Dutch translation of the New Testament, "a task which would turn an impatient German student into a very sour kraut," to quote "The Muhlenberg Weekly." Translation of St. Matthew is completed.

NEWBERRY College President James Kinard is one of 26 U.S. churchmen selected to write "Prayer for Today" under the auspices of the National Council of Churches. The series is copyrighted and released to newspapers daily. Each author writes 15 to 20 prayers during the year; Dr. Kinard has prepared prayers on Evangelism, Youth, Schoolteachers, Courage, Facing Sorrow.

CARTHAGE College was "deluged" with visiting ULC choirs within 24 hours this month. Chicago Seminary's choir sang the evening of the 13th, Northwestern Seminary's singers sang next morning and the Carthage Choir sang the night of the 14th.

WAGNER College's a cappella choir returned Feb. 17 from a successful three-week tour, prepared for a Town Hall (Manhattan) recital March 22.

TEXAS University's new Lutheran Student Center was opened at 412 West 23d Street, Austin, recently, giving the LSA larger quarters. A call for furnishings has been made in the "Lutheran Longhorn," LSA University of Texas paper.

THIEL College's Pastors' School this summer will feature addresses by Gettysburg Seminary Professor Ralph Heim and Hamma Divinity School Professor Taito Kantonen.

MUHLBERG College has begun a series of Sunday evening chapel vespers. Scheduled speakers include Pastor Theodore Getz, William Berkemeyer, Elwood Reitz, Ralph Bagger, Walter Kuntzelman, Professors Edward Horn and John Reumann.



Leaders of Conference on Church Vocations for Women during pre-session hymn-sing

NORTH CAROLINA:

Conference on Church Vocations for Women Attracts Fifty to Salisbury

SALISBURY—"There is a place in full-time Christian service for every woman. Find your place, then with great will power and persistence work for a world church, a strong church, revitalized missions, and a united witness!"

With those words, Miss Frances Dysinger, promotional secretary for the Women's Missionary Society, challenged 50 young professional women attending the Conference on Church Vocations for Women, sponsored by the ULCA Board of Education and directed by BOE Secretary Mildred Winston. Sessions were held in St. John's Church.

The popularized notion that women are merely spectators in this business of churchmanship is slowly being replaced by the fact that women are making a measurable contribution to the church, Miss Dysinger said, as she noted instances where women are holding positions of leadership in interdenominational groups. She believes women have a church responsibility peculiar to women. Believing that a woman's total personality embraces an attitude of self-expression and sociality different from that of a man, Miss Dysinger said that "men and women have separate jobs to do for Christianity."

Miss Dysinger had suggestions for women

who would strive for a "better church." Women must be critical in a constructive way; women must be creative and imaginative; women must have sustained ambition to continue to do the jobs for which they are best suited; and, above all must consecrate their total personalities to the betterment of the church as an institution, Dr. Dysinger concluded.

Young professionally trained women from Virginia, North and South Carolina, Florida, Georgia, Alabama, Mississippi attended.

The conference staff was composed of Miss Winston; Mrs. E. R. Trexler, chairman Personnel Committee, Women's Missionary Society, Mt. Pleasant; Mrs. John B. Moose; Sister Catherine Stirewalt, faculty member, Deaconess School, Baltimore; Sister Esther Bunge, director of Religious Education, Trinity Church, Greenville, S. C.; Barbara J. Cline, Dean of Women, Roanoke College; Mrs. Mildred Deal, principal Konnarock Training School; Miss Susan Glatz, missionary to India and others.

R. T. S.

Cincinnati Congregation, Back on its Feet, Now After Unchurched

CINCINNATI— First Church, having undergone extensive renovation—physical as well as spiritual—has begun plans to reach out for the 6,000 unchurched adults and 4,000 children who attend no Sunday school but who live in the immediate neighborhood.

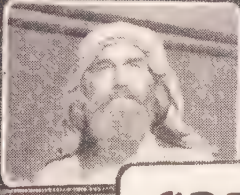
Such action has not always been possible in the downtown section of this Ohio metropolis. Two years ago, the ULCA's Board of American Missions decided to "rehabilitate the congregation," sent in Pastor Clarence E. Miller and Miss Kay Moldenke.

It wasn't an easy job . . . conditions that had begun in 1929 were serious by 1942. A corner foundation had sunk, causing the rear and side walls to buckle and crack . . . it would cost money to put the condemned structure into shape that would warrant continuing a parish ministry in the downtown of Ohio's second largest city.

The Board of American Missions produced \$21,000 in loans; synodical mission gifts amounted to \$8,000; members and the congregation's reserve fund accounted for still another \$18,000. But all of the money spent has been worth it, congregational representatives say . . . "now we're ready to go after those unchurched!"

NORWOOD CHURCH, Cincinnati, rededicated their church (Feb. 24) after major improvements.

ZION CHURCH, St. Paris, has provided ad-



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NEWS IN THE CHURCHES

ditional space for Sunday school work at a cost of \$10,391.

BOARD MEMBERS of Mulberry Lutheran Home at Mulberry, Indiana, supported by the Indiana and Ohio Synods, sleep better these nights, says Trustee Edward D. Driscoll. A \$50,000 stairwell addition increased the fire protection factor and increased the capacity of the home by three.

MARCH 30 was the date for five workshops held at First Church, Leipsic; First Church, Barberton; Trinity Church, Ashland; Christ Church, Cambridge; and St. Peter's, Lancaster; for leaders in vacation church schools.

OHIO YOUTH can't wait for summer! Already two of the 12 camping periods at

Camp Mowana are filled. Camp will be open June 22 to Aug. 30.

LEAGUERS AT BRYAN conducted a retreat for 150 of the Northwestern Ohio Luther League Federation. Leaguers from Defiance presented a sophisticated TV beauty counselor handing out beauty aids for Lent and demonstrating a commercial Lent; Holgate demonstrated a merely sentimental Lent against a drug store backdrop; Leipsic produced tape recorded voices from the past which had something to say about Lent, and Van Wert showed a group of Leaguers at a bus stop having serious things to say and resolutions to make on how they were going to keep Lent.

E. RUDOLPH WALBORN



MEMBERS of Grace Church, Pottstown, Pa., are dreaming about this three-unit church plant that is expected to cost them about \$400,000 and will be built facing one of the community's main thoroughfares. Construction will begin as soon as sufficient funds are in the congregational treasury.

PENNSYLVANIA:

Johnstown Servicemen Celebrate Fasching with German People

JOHNSTOWN—Troops of Pennsylvania's 28th Division, hundreds of whom are from Johnstown, joined the people of Germany in elaborate celebration of the pre-Lenten season, according to letters

received here this month. The traditional fasching, or carnival, began in mid-January and reached its climax in the gaiety of fasnacht, Shrove Tuesday.

Weekly parades, picturesque street marches, singing and dancing highlighted the festivities. Military authorities encouraged soldier participation. One GI put it this way: "Try to picture a real Mardi Gras, New Year's Eve at the stroke of midnight and the

Fourth of July all rolled up into one—that's what it was like. And it's great!"

THE REV. HAROLD S. KNOLL was formally installed by Pastor George E. Whetstone on Feb. 3 as new pastor of Temple Eighth Church, Altoona.

A SENIOR high school student, Miss Hazel Coleman, of Friedens, a member of Grace Church, Stoystown, has been accepted into the deaconess training program of the ULCA. Miss Coleman will begin her three years of college work at Susquehanna University this fall, then finish her final two years of instruction at the Baltimore Motherhouse.

FINAL PHASE of a \$75,000 renovation project at First Church, Johnstown, is underway. Dr. Walden M. Holl, First Church pastor, made final preparation for Lent from his bed in Memorial Hospital where he was a surgical patient for two weeks. At the annual meeting of the congregation First Lutherans warmly welcomed their assistant pastor, Richard L. Tome, with a TV set.

The 108 communing members of St. James' Church, Jennerstown, put themselves in the 50-50 stewardship class in 1951: \$2,539 was given for current expenses; \$2,554 for benevolences.

MISSIONARY SOCIETIES of the Somerset District are receiving \$300 or more to send David G. Volk, senior at Susquehanna, to the meeting of the Lutheran World Federation in Hannover, Germany, this summer.

UPON ORDINATION, Gettysburg Seminary graduates will accept Allegheny Conference calls as follows: DONALD R. YOST, Lavansville-Bakersville Charge; GEORGE E. NEIN, the Petersburg Charge; WILLIAM M. SLEE, the Sinking Valley Charge.

THE REV. RUSSELL T. SHILLING, Davidsville, has been elected president of Johnstown's Religious Film Co-operative.

CONSTRUCTION of a new \$50,000 religious education addition to Mt. Calvary Church, Geistown, will get underway soon.

THE REV. GARNET ZIMMERMAN, Tannersville, accepted a call to the Jerome-Boswell Charge, effective March 19.

ROBERT G. SANDER



Human nature provides a fascinating field of study, and the question of why people behave as they do never ceases to be interesting.

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NEWS IN THE CHURCHES

ROCKY MOUNTAIN:

Congregation Forced to Enlarge Two-year-old Church Building

DENVER—Though only two years old, the new Messiah Church, Denver, is undergoing changes to enlarge its auditorium, the adding of pews to seat 114 more people. Even though three services are held Sunday mornings the expansion was found necessary to take care of the attendance. Over 100 new members will be received by Easter.

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ST. PAUL'S, Albuquerque, New Mexico, is raising \$150,000 for necessary parish building facilities, plans later to raise another \$150,000 for a new church.

A RANCH-TYPE HOUSE will be the new parsonage under construction at Laramie, Wyo., for the Rev. Daniel J. Adamcik, recently installed as pastor of Trinity Church.

ST. PAUL'S CHURCH, Denver, is calling an assistant pastor. Dr. Elmer W. Harner has single-handedly served this congregation of some 1,100 confirmed members for over 33 years. Chicago Seminarian Burnell J. Peterson will be on the field soon after May graduation.

Synod will hold its next convention in Grace Church, Casper, Wyo., May 13-15.

DEDICATION of the parsonage recently purchased by Trinity Church, Boulder, Colo., for Pastor Wm. S. Avery and family took place March 9.

THE REV. LYLE C. BURNS, Messiah Church, Denver, has been elected president of the Lutheran Service Society of Colorado.

OLIVER F. WEAVER

PENNSYLVANIA:

Assembly of Workers Planned For Gettysburg Seminary July 20-26

YORK—The first annual "Gettysburg Assembly for Church Workers of the Central Pennsylvania Synod" has been planned for seniors, young adults, and adults as a leadership education and enrichment program to be held on the campus of Gettysburg College July 20-26. Sponsor: Synod's Committee on Christian Education.

Prominent representatives of the ULC and a faculty of capable pastors and seminary professors are expected to fill the quota of 200 resident students and as many day students (non-resident) as may fill available classroom space.

College Dean Wilbur E. Tilberg is planning for the use of Hanson Hall, McKnight,

The Lutheran

Stevens Hall, and Old Dorm for housing; Gladfelter Hall will provide classrooms; the Student Christian Association Building will serve as administration center and recreation so far as the swimming hours are concerned.

Director of the school is Pastor George E. Whetstone; associate director is Pastor Francis E. Reinberger.

THE LUTHERAN WELFARE SERVICE of York county elected Dr. Ralph C. Robinson, Spring Grove, president. Other officers: W. K. S. Hershey, vice president; the Rev. Gordon S. Folkemer, secretary; Roy Lindley Geesey, treasurer. Plans for organization of a visiting housekeeper service were discussed at the meeting, with no action taken.

ST. PETER'S CHURCH, North York, purchased a lot for parking.

DR. FREDERICK E. REISSIG, executive secretary of Washington Federation of Churches, was guest speaker at the regular meeting of the York County Ministerial Association in St. Peter's Church, North York.

THE REV. SAMUEL F. FRANK, pastor of the Manchester charge for the past six and a half years, has accepted a call to Grace Church, York.

THE REV. S. L. HENCH, Dallastown, will receive the honorary degree of Doctor of Divinity from Gettysburg College at the commencement in June. Mr. Hench is a former president of the old West Penn Synod.

MANY CHURCHES are busy promoting the cause of Lutheran World Action during the Lenten season. PAUL LEVI FOULK

MICHIGAN:

Synod Co-operating with LLM

In Setting Up Laymen's Workshop

ANN ARBOR—Synod's Stewardship Committee, co-operating with the Lutheran Laymen's Movement, has set up another Spring Workshop to be held April 18-19 at the Michigan Union, Ann

April 2, 1952



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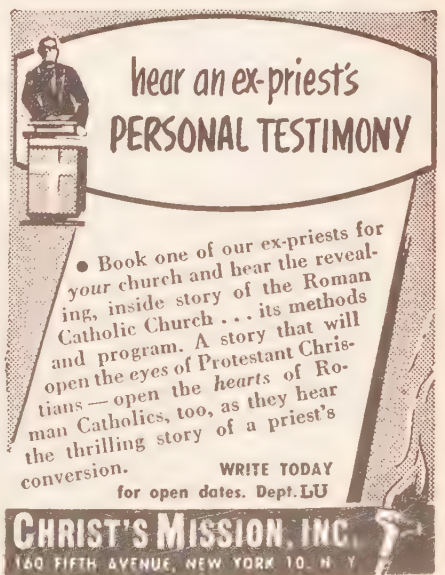
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NEWS IN THE CHURCHES

Arbor. Each congregation may send as many men as it can. The Workshop is for laymen only; pastors may attend this year as "observers without the privilege of the floor." Leader is Chester Myrom, LLM associate secretary.

TRINITY CHURCH, Grand Rapids, recently gave Chicago Seminary \$500 to help with the extra cost in the construction of the seminary library. The congregation also granted Dr. and Mrs. Ralph J. White a three months' leave of absence in appreciation of 25 years of service.

IMMANUEL, Jackson, lists three achievements in 1951: the purchase of a parsonage; the refurbishing of the chancel; and new choir vestments.

The Women's Missionary Society of synod will hold its spring conference at Redeemer Church, Lansing, beginning April 24, 10 A.M.

LUTHER MEMORIAL, Detroit, has purchased a parsonage.

TWENTIETH anniversary of Dr. and Mrs. Henry O. Yoder's ministry and service in Ann Arbor was recognized March 16 at a dinner in the Lutheran Student Center sponsored jointly by the Lutheran Student Foundation and the Lutheran Student Association. Dr. Yoder was pastor of Trinity Church and part-time pastor to Lutheran students on the campus of the University of Michigan from 1932 to 1945. Since then he and Mrs. Yoder have been engaged in full-time ministry to students at the Center.

Synod's 11,275 confirmed members contributed a total of \$259,644 in 1951 for all benevolence causes, apportioned, unapportioned, LWA and CHEY, which is slightly in excess of \$23 per capita.

PASTOR KENNETH W. JOHNSON, Nativity Church, Detroit, has accepted a call to First Church, South Haven.

DESPITE BAD WEATHER, 200 councilmen and pastors attended the annual meeting of metropolitan Detroit's ULCA Church Councilmen. Speaker was ULCA Secretary F. Eppling Reinartz. WALTER M. BRANDT

The Lutheran

PENNSYLVANIA:

Allegheny Council Distributes Pledge Cards Among County Voters

PITTSBURGH—Many churchmen feel that this is a year in which every Christian citizen should vote, both in the primaries and in the general election. Through the generosity of a conscientious layman the Allegheny Council of Churches has been supplied with Pledge Cards urging church people to vote and register. The card says:

CHRISTIAN CITIZENSHIP

"Recognizing my duty as a Christian to be a citizen, I pledge to vote at all elections, primary and general, unless prevented by unavoidable circumstances, and to do all in my power to elect to public office men of ability and integrity. I further agree to urge and encourage all others to do likewise."

_____ (signature)

THE LUTHERAN SERVICE SOCIETY of Pittsburgh and Western Pennsylvania has placed its 500th displaced person.

Three congregations of Northeast Conference have exceeded the 50-50 budget standard by giving more to benevolences than was spent for local expenses: First Church, Ridgeway, 21 per cent more for benevolences; First Church, Warren, \$21,000 to benevolences while less than \$19,000 was spent for local expenses, following a custom of five years; Mt. Zion Church, Knox Parish, 51 per cent for benevolences, 49 per cent for local expenses.

THE REV. GILSON C. WALDKOENIG has been called as assistant pastor to Luther Memorial Church, Erie. Mr. Waldkoenig was ordained in his home church with his father, the Rev. A. C. Waldkoenig, preaching.

"CHALLENGE of Modern Marriage" will be

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NEWS IN THE CHURCHES

taught at the Thiel Summer Assembly, July 13 to 19, by Dr. Charles P. Cressman, pastor of Third Church, Louisville, Ky.

HOPE CHURCH, Forest Hills, laid its cornerstone recently. This congregation has been worshipping in a Women's Club one mile away from where the church is being erected.

DR. G. ELSON RUFF, editor of THE LUTHERAN, will give the devotional addresses

and Dr. Harmon J. McGuire, president of the Illinois Synod, will be the ULCA representative at synod in May at Erie.

Synod lost last month, in the passing of Walter Whitacre, Sagamore, a very humble, devoted, consecrated servant of the church. Mr. Whitacre gave faithful service to his own church in a small mining village; he was a member of the synodical Board of Missions to which his entire personal estate has been consigned. He knew his church in her worldwide program and his heart reached out to all the causes of Christ's kingdom.

PASTOR PAUL F. W. PIEPER, assistant at First Church, Pittsburgh, and Willis Ross, Trinity Church, Butler, have entered the Chaplains' Corps of the U.S. Navy and U.S. Air Force respectively.

A FEW of synod's 15 vacancies will be filled with the ordinations of Seminarians Alva Jordan, called to St. Paul's, Monessen; Warren Upton, Lynnwood; James B. Huntley, St. James', Emsworth; James B. Slingluff, Ringgold Parish.

THE FIRST Sunday of May has been set aside by the Executive Committee of synod as a special *Luther League Sunday*. Local Leagues have been granted permission to take charge of, or participate in, the chief service. The loose offering at that service will be given to the synodical Luther League.

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Twenty choir gowns for St. Paul's Ev. Lutheran Church, Regina Sask., Canada. Enquiries invited. N. E. Wagner, R.R. 1 Regina Sec. Treas.

PENNSYLVANIA:

Unemployment is No Deterrent For Conference Benevolence Goals

POTTSVILLE—Although Pottsville is one of the critical areas in the nation insofar as the unemployment problem is concerned, the stewardship program of the church has not suffered according to reports for 1951. Pottsville Conference stands well above the synodical average. In CHEY conference heads the list, with 126.2 per cent of its quota attained. In

Lutheran World Action, 100.4 per cent of the quota was reached; 85.6 per cent of the apportionment was paid.

ENGLISH CHURCH, Pottsville, is the first congregation in the area to complete all arrangements for transfer from the Central Pennsylvania Synod to the Ministerium of Pennsylvania in 1953.

THE REV. STANLEY B. JENNINGS, St. John's Church, Shiremanstown, has accepted a call to Zion Church, Tamaqua, effective Apr. 15.

THE REV. C. ELWOOD HUEGEL has accepted a call to Trinity Church, Danville.

THE REV. GILBERT J. MARTIN has resigned as pastor of St. John's Church, Tamaqua, effective April 13, and has accepted a call to St. John's Church, Lancaster.

SEMINARIAN PAUL FISHER has been called by the New Ringgold parish; he will assume his duties following ordination at Buck Hill Falls in May.

After completing 56 years as a member of the council of St. Paul's Church, Port Carbon, Charles F. Simpson requested to be relieved of his duties and was elected councilman emeritus. For 52 of the 56 years Mr. Simpson served as secretary of the council; he also served as superintendent of the Sunday school for 55 years.

APRIL IS CONVENTION month . . . Luther League at Schuylkill Haven, April 19; the Conference, at Minersville, April 23; ULCA Sunday School of Schuylkill County at Reinerton, April 26; Brotherhood at Zion Church, Minersville, April 23.

ALSO SCHEDULED in Pottsville is the Min-

isterium WMS; sessions begin May 15, and will conclude May 18.

AN ELECTRONIC ORGAN has been dedicated at Advent Church, Tuscarora.

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ULC CALENDAR

APRIL

- 21-23. Nebraska Synod. St. Paul's Church, Auburn
- 22-24. Kansas Synod. Trinity Church, Kansas City, Kansas
- 22-24. North Carolina Synod. St. Andrew's Church, Hickory
- 24-26. WMS Convention, Central Pennsylvania Synod. First Church, Altoona

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IN CONCLUSION

IT ISN'T LIKELY that Dr. Franklin Clark Fry, in his various foreign travels, will drop in at the Vatican to talk with Pope Pius. If these two Christian gentlemen happened to meet at a street corner I have no doubt they would be courteous and genuinely friendly in their conversation. But it would be pointless and sentimental for the executive of a Protestant church to present himself at the Vatican for an audience with the Holy Father.

The Pope believes Protestants are lost in unbelief and ignorance of the true faith. We Protestants believe Roman Catholic doctrine is mired to its hubcaps in most serious error. As long as this is the state of affairs, we must resolutely go our separate ways.

But there is no reason for Protestants and Roman Catholics to glare at one another. In our neighborhoods or businesses we ought to be good friends. Perhaps it's more important to try to be generous and affectionate toward people with whom we do not agree than folks who believe everything we do.

I CAN UNDERSTAND the dismay and sorrow of Thomas Sugrue (see page 5) in his *A Catholic Speaks His Mind*. The Protestant-Catholic cleavage, he says, "injures our co-ordination as a people; it divides our efforts as Christians in the outer world of charity and benevolence; it gives us loneliness and misgiving within ourselves; it makes our entire democracy ill from lack of spiritual circulation; it sets us against one another in trivial matters when we should be together in affairs of importance; it punctuates with a question mark our statement that we are Christians."

But there does not need to be any cleft between the religious groups on the per-

sonal and social levels, and we should do our best to bridge the cleft that exists.

We can't do it by inviting Monsignor X— to our church on Sunday to preach to us on the beauties of the doctrine of the immaculate conception of Mary. That would be a mockery of our own sincere faith, as bad as the adolescent stunt in a Lutheran church in Springfield, Ohio, on a recent Sunday morning when a Jewish rabbi was invited to preach on how he can get along without belief in Jesus Christ as his divine redeemer.

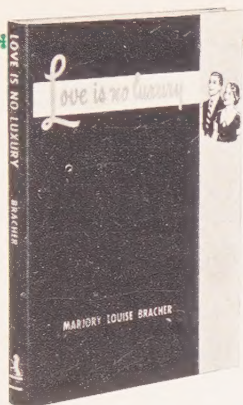
In rank-and-file American Protestantism there is so much dilution of Christian theology that it's a wonder people feel any compulsion to attend the services in some churches. The various religious groups will not get closer to one another by leveling out their differences until nobody has anything left.

We must frankly acknowledge that in our church life we are distinctly separate from Roman Catholic and Jews. We have a faith which is as essential for our existence as bread or water. We will not compromise or surrender it.

BUT THE ESSENTIAL thrust of this faith, as it should be felt in our daily lives, is to make us charitable and kindly toward our fellow men. We have to be serious about that too.

I get lurid anti-Catholic papers sent to me now and then, full of monstrous falsehoods. People write things in letters and say things in conversation which also betray fear-obsessed minds, greatly in need of our Saviour's healing touch. And so are all of us in need, the best and the worst. We Protestants and Catholics won't be successful in loving one another until we fully realize how much our Lord loves us all.

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